

HOME RULE FOR IRELAND MEANS ROME RULE.

Suppose it does, ought not Rome to rule? Ireland once belonged to Rome, and was given to England by an English Pope, the only English Pope in the history of the Papacy. For many centuries England ruled Ireland with a hard, tyrannical hand. After the Reformation of the Sixteenth Century, the lands of rebellious Irish chiefs were escheated to the crown, and were then given to court favorites. The natives became practically the slaves of absent landlords. The harder they worked and the more they made, the higher the rents, and the richer the landlords. Hence it became the ambition of the Irish peasant to see how little he could make over and above what was absolutely necessary to keep soul and body together. After much of the escheated lands had been settled by Protestants, the Catholics still constituted three-fourths of the population, and throughout the whole period of the Stewart dynasty, lasting more than a century, the laws were all in the interests of the Protestants, and especially of that portion of the Protestant population that belonged to the Episcopal church. The Catholics suffered legal disabilities in respect to property, education, religion and politics.

It is not surprising that Irish Catholics should have become very ardent Catholics. That for which people are made to suffer becomes very dear to them. Today, Rome has no children who are so loyal, so dutiful and loving as those who are of Irish birth. It is not surprising that Irish Catholics should hate Protestants with a very steadfast and cordial hatred. This hatred was burned into their souls by centuries of suffering under cruel wrongs. It was transmitted from generation to generation, and down to this day it is the heritage of every Irish Catholic child. It is the least offense of Protestantism that it is a heresy, a fatal apostasy from the true faith. Irish Catholics hate it because it means to them political oppression, and almost intolerable industrial conditions.

But there is another side to the situation. When Protestant England deprived the rebellious Irish chiefs of their lands, and gave them to English and Scotch Protestants, she was but following the custom of the age, the custom that obtained on the continent among both Protestants and Romanists. When she proceeded to put her Catholic subjects under legal disabilities of various kinds, she was doing no worse than Catholic Spain, France and Italy were doing to their Protestant subjects. Indeed, the famous and infamous inquisition was still pursuing its career of cruelty in all Catholic countries. Where Rome had the power, her policy was not oppression, but extermination. So far then as the past is concerned, the Catholics of today, whether living in Ireland or elsewhere, have no just ground of complaint. At the worst, they received less than they gave, and Irish Catholics would do well to remember that they knew nothing of the tortures of the Inquisition and the fires of the Auto de fe.

Of course, the thing to do is to let "by-gones be by-gones," to let "the dead past bury its dead," and let Protestant and Catholic adjust their relations according to the present day standards of religious liberty. If they can do this what does it matter which has the majority in the legislature that makes the same laws for both? Protestant England has long since repealed all the laws that worked injustice to her Catholic subjects. Under the rule of the English Parliament, no subject in Ireland suffers disabilities, or enjoys special privileges because of his religion. Catholic and Protestant are on a footing of perfect equality before the law. If Protestant England guarantees to a Catholic minority all the benefits of an impartial legislation,

why cannot Catholic Ireland be trusted to guarantee the same benefits to a Protestant minority?

The trouble lies just here, the past is never altogether the past to Rome. For centuries before the Reformation, Rome claimed exemption for the clergy from civil jurisdiction. No matter what crime a priest might commit, even though it might be the crime of murder, no civil officer could lay hands on him, and no civil court could try him, or inflict punishment on him. Those acquainted with the history will recall that this was the matter at issue between Henry II of England and his obstinate archbishop, Thomas Becket. Said the king, "I am bent on having peace and tranquility through all my dominions, and I am much annoyed at the disturbances which the crimes of the clergy have occasioned; they do not hesitate to commit robbery of all kinds, and very often murder also. I therefore demand your consent, my Lord of Canterbury, and the consent of all the other bishops also that when clergymen are detected in crimes, and convicted either by the judgment of the court or by their own confession, they shall be stripped of their orders and given over to the officers of my court to receive corporal punishment, without protection from the church. I also demand that whilst the ceremony of stripping them of their orders is performed, some of my officials shall be present to seize the culprit immediately, lest he should find an opportunity of escaping." Thomas Becket resisted this demand, was sustained by the Pope, and finally won out. Is this a bit of ancient history, having no relevancy to conditions in Ireland today? Let us put this by the side of it: "Whatever private individuals, whether of the laity, or in holy orders, men or women, summoned to a tribunal of laymen any ecclesiastical persons whatever, be the case criminal or civil, without any permission from an ecclesiastical authority, and constrain them to attend publicly in these courts—all such private individuals incur excommunication of judgment pronounced, specially reserved to the Roman Pontiff. Moreover, it is our will and pleasure that what has been ordained by these letters be established and ratified, notwithstanding anything whatsoever to the contrary." How old is this? It was issued by Pope Pius X, October 9, 1911. It is the reiterated boast of Rome that she never changes. She cannot change touching the doctrine of the subordination of the State to the Church without repudiating Papal Infallibility. A candid Roman Catholic writer admits that if an Irish Parliament should be established in Dublin, the Catholics being in the majority, probably one of the first laws passed would recognize ecclesiastical courts, and exempt all Catholic clergy from the jurisdiction of the civil courts. So long as the Roman Catholics of Ireland yield an abject submission to the Pope, and so long as the Pope adheres to the benighted policy of the middle ages, so long will the Protestants of Ireland be the enemies of Home Rule. They say: "We ask for no privileges; we demand no ascendancy for class or creed; we only say that we will remain as we are—citizens of the United Kingdom, to which we are proud to belong, and where we know our liberties are safe and preserved intact."

Forward Movement Pledges.

In the February number of the Missionary Survey the treasurer reports among other items of interest that he has received an increasing number of notices from churches cancelling their Forward Movement pledges, owing to the fact that they have adopted the Budget Plan.

This means less, undoubtedly less, money for Foreign Missions, which is to be deplored in view of what already confronts the Committee. Local treasurers are urged to forward promptly all funds coming into their hands.

Contributed.

For the Presbyterian Standard.

FOREIGN MISSIONS AND CHEAP CRITICISM

By Rev. Stuart Nye Hutchison.

The steady advance of our mission work in foreign lands has not been accomplished without opposition at home. There are many in the church who have nothing for Foreign Missions but objections. This storm of criticism has broken out afresh in the face of our debt and the Laymen's convention. Very much of this criticism is unworthy of notice, but nevertheless there are certain objections which ought to be met frankly and plainly when so many of our laymen are wavering as to their duty to this, the church's supreme mission.

It is the purpose of this paper to present some of the excuses and objections which Christians offer when confronted with their duty to the non-Christian world.

One man says, "Why should we trouble other nations with a religion which they have not asked for and which they do not want? The Mohammedans are perfectly satisfied with Islam. They have not asked for Christianity. The Hindus are convinced that theirs is the only authentic religion. The Chinese are serenely contented to live and to die in their ancestral faith. If they have been happy with these beliefs for thousands of years why do we step in and trouble them now?"

Let us meet this objection as Dr. Barton has done, by asking a simple question. There are not only Christian missionaries in the East. There are commercial missionaries as well. The Standard Oil Company has agents in every heathen land seeking to induce the natives to use oil. The Singer Company is carrying its sewing machines into the depths of African forests and across the mountains of Asia. American watch and clock companies are vending their wares in every market of the world. Let me ask the same question in regard to these missionaries of trade. If the heathen were perfectly contented without these things before why should they be forced upon them now? If they were happy to go to bed at sunset, why should they be taught to use an oil lamp? If they were contented with a thorn needle, why bother them to buy a sewing machine? If they could tell the time to their hearts' content by the sun why should they be urged to buy a clock? If this objection is valid in one case it surely is in the other.

Back of Christian missions there is something to which commercial missions is a stranger. Back of the Christian missionary there is supreme unselfishness. He gives everything to the land to which he goes, life and labor and love. He asks nothing of them but a higher life. Back of the commercial missionary on the other hand there is supreme selfishness. He is not there for what he can do for others, but for what he can get out of it for himself. If there is reason and sound sense in commercial missions, there is still more in Christian missions.

Another objection to missions that we very often hear is the old excuse, "There are enough heathen at home." But we all recognize this fact. There are too many heathen at home, and some of them are very near home, but these home heathen really constitute one of the greatest and most unanswerable arguments for Foreign Missions.

In our Lord's parable of the Great Supper He tells us of the invitations which were sent out to those who were bidden, but when the time for the feast came they did not come. Instead they each sent an excuse. One was too busy on the farm. Another was interested in a real estate transfer, and the third gave as his excuse the pressure of his domestic duties. When the Lord of the feast, who had made such costly and careful preparation for them, heard the flimsy and trifling excuses that they offered he was very wroth. He commanded his servants to go out into the highways and the byways and to bring in the poor and the halt and the maimed and the blind that the house might be furnished with guests.

God Almighty in His love and His mercy first sent the invitation of the gospel to us, in this land of privilege and opportunity. There is not a soul in this city or this State who has not heard the call and received the invitation. But

there are hundreds all about us who have sent the Lord's servants back with excuses. They will not come. What are the Lord's servants to do? It seems to me that the teaching of the Lord is very plain here. We are to go out into the highways and the hedges, to the poor of China, and the halt of India, and the maimed of Africa, and the blind of South America, and bring them in. Every soul in the homeland who will not accept the Lord's invitation is an unanswerable argument to go out into the dark places of the earth and find one who will.

And yet in spite of the fact that people know these things they will say, "There are heathen here, let us save them and then it will be time to think of the Orient." After all isn't this a shameful sort of an excuse. It is making the imperfection of our Christianity at home the excuse for our neglect abroad. As Phillips Brooks expressed it: "It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father pleading with the judge to take pity on a poor orphan."

Again there are those who strenuously object to missions because of their great cost.

Here is an excuse "as shameless as it is shameful." Every year the men of this nation spend more for tobacco than the whole world spends for missions in a score of years. Every year the women of the nation spend more for the artificial flowers that adorn their hats than we all give to missions in the whole Christian church. We paid more for candy during Christmas week than would support every missionary and every mission station in the world. In the light of these things doesn't it seem small to object to missions on the ground of the great cost?

Since we are upon this subject of economy in missions let me give you a few pertinent facts. It has recently been stated in one of our magazines that for every dollar that reaches the work in the mission field it takes another dollar to get it there. In other words, that the cost of administration of our mission boards and committees is fifty per cent. The real fact is that the cost of administration of the Presbyterian Church is about seven per cent, and of the United Presbyterian Church five per cent. Can you show me anywhere an insurance company or a business concern, handling hundreds of thousands of dollars, doing business in the Orient and the Occident and doing it for an administrative cost of five to ten per cent.

Here is another fact bearing directly upon the alleged extravagance of missions. The salaries of the missionaries is from six hundred and fifty to seven hundred and fifty dollars for single men and women and a thousand dollars for men with families. These missionaries are in every sense of the word picked men and women. Before they are accepted they must pass a physical examination as searching and rigid as that required for Annapolis or West Point. They must be educated. Ninety per cent of the men on the foreign field are university bred men. Do you believe for a moment that you could find such men as these to represent any commercial enterprise in the East, men trained for their work, able to meet and compete with the finest representatives of other nations, and do it for seven hundred and fifty dollars a year? You could hardly do it for ten times that amount.

When we hear men object to missions on the ground of what it costs we think of Judas, who thought more of thirty pieces of silver than he did of his Lord and Master. It is no more possible to estimate the value of missions than it is to place a price on the Son of God. Every soul saved in heathen lands is worth just what God paid to redeem it, and that was the life of His only begotten, well-beloved Son. If the souls of our brethren out in India and China and Japan and Africa are of such infinite value to God Almighty ought they not to be of some value to us?

Again there is the objection that comes from certain travelers.

They have touched at seaports in various heathen lands, have seen little there of the results of mission activity and have come away convinced that the whole thing is a failure. I have met plenty of men of this sort. But no man has a right to judge of any land by what he sees in its seaports. In these ports of entry the very worst elements of the nations are gathered together. It is no more just for a traveler to judge the missions of China by what he sees in a few days in Shanghai or Canton, or those of India by the superficial impressions that he gains in Calcutta or Bombay than it would be for a stranger to pass a few days in the

Los débiles y los Fuertes

El presente estado de inquietud, que puede decirse general, entre las grandes naciones, y el de guerra mismo en que se encuentran algunas de ellas, da lugar a una duda que merece ser pensada...

Vapor "Presidente Gómez"
Su primer viaje

El siguiente telegrama de nuestro corresponsal en Ciudad Bolívar nos trae la buena noticia de otro adelanto de la comunicación por vapores en las regiones...

Fiestas patrióticas en Carabobo

Valencia, octubre 29. Los sucesos que en esta ocasión fué honrada en Carabobo la memoria del Padre de la Patria en el día de su onomástico, son creíbles a una rasgada que abarcan el tiempo que la conmemoración del conjunto, toda la trascendencia de detalle...



Monumento a Girardot - Valencia - Instantáneas tomadas en el momento de colocar el Presidente del Estado, general Martínez Méndez, la corona ofrecida por el Ejecutivo de Carabobo

Alarma de Alemania

Movimientos de la "Triple Entente"
Nueva York, octubre 29. -El proyecto del almirante inglés tendiente a aumentar las fuerzas navales británicas en el Mediterráneo, ha promovido en la prensa alemana numerosos comentarios...

Nuevo Aforo

Estados Unidos de Venezuela. - Ministerio de Hacienda y Crédito Público. - Dirección de Aduanas. - Caracas: 31 de octubre de 1912. - 1039 y 549

De rodillas

Tus ojos, como dos constelaciones, donde se purifica el pensamiento, son, en su santidad de sacramento, silenciosas y castas oraciones.

OBRAS PUBLICAS



Aspecto del complemento de la Avenida Gómez, de Maracay, trabajos decretados por el Gobierno Nacional y ejecutados bajo la dirección del general H. Anzola Añez, inaugurados el 28 de octubre.

Escuelas de la Marina de Guerra

Por Resoluciones Ejecutivas dadas ayer, ha dispuesto el Presidente de la República setenta y tres presenpos mensuales a los siguientes institutos, así: Para la Escuela de Ingenieros de la Armada...

CULTOS RELIGIOSOS



Capilla del Redentor, dedicada al culto protestante que se inauguró anoche con solenns servicios religiosos...



Aspecto de la calle donde empieza el complemento de la Avenida Gómez, de Maracay, hasta el Cuartel Nacional, frente al Parque Girardot.

EL FERMENTO MEDICINAL DEL DR. O'DALY
CURA LA MALA DIGESTION. La dispepsia, jaqueca, diarrea, estreñimiento, el sudor y aliento fétido; los fúrmicos, erupciones, barros, granos y manchas de la piel, tienen una causa: LA MALA DIGESTION.

EL MUNDO POR CABLE

El Conflicto de los Balkanes

Nueva York, octubre 26.—En la guerra de los Balkanes se anuncia que los búlgaros, después de su victoria del 24 en Kiril Killesch, se concentran alrededor de Adrianópolis. Así como Kiril Killesch era la llave de Adrianópolis, ésta es la llave de Constantinopla.

Ayer se anunció la semi-oficialmente en la capital del Imperio Otomano, que las tropas turcas abandonaron a Adrianópolis para replazarse sobre el principal ejército turco que está actualmente en marcha hacia el Norte.

Los serbios se muestran muy activos en Novi Bazar y se han alado a un destacamento búlgaro para atacar a Uskup. Los montenegroos sitúan a Scutari y los griegos avanzan hacia el Norte de Serdia. Los turcos se concentran entre Adrianópolis y Constantinopla y se están retirando ante el avance de los griegos al Sud-Oeste, pero resisten en Albania a los serbios, montenegrinos y búlgaros.

París, octubre 26.—Poco antes de la apertura de las hostilidades en los Balkanes, los circenos diplomáticos franceses tomaron nota de la actitud perfectamente fría y correcta de Alemania ante las proposiciones del gobierno francés.

Athens, octubre 26.—El príncipe heredero Constantino entró oficialmente el jueves 24 en la ciudad turca de Sornia. Aquí se considera la toma de esta ciudad como la conclusión de la primera y más seria etapa de la guerra.

París, octubre 26.—La Legación servia ha confirmado en una carta de ayer dirigida a la prensa, la victoria goada en Kumanovo por los serbios contra los turcos.

Vienna, octubre 27.—La ciudad de Adrianópolis es un ruinar y las llamas después del bombardeo

llevado a cabo por las tropas búlgaras, las cuales se han apoderado de la estación del ferrocarril, punto estratégico de suma importancia. La rendición de Adrianópolis, que se espera inevitable, será el golpe más serio sufrido por el ejército turco desde el comienzo de las hostilidades, pues pone en peligro las tropas de Albania, Rumania, quien con el ejército principal ocupa una posición dominando las vías férreas hacia Constantinopla y Salónica, a 20 millas al Sur de Adrianópolis.

Belgrado, octubre 27.—Se confirma la captura de la Uskup por las fuerzas combinadas serbias y búlgaras. La ciudad les tomada sin resistencia.

Sofia, octubre 27.—Dícese los desechos del teatro de la guerra que un barrio de la ciudad de Adrianópolis ha sido destruido por el incendio prendido por la artillería búlgara.

Las tropas búlgaras han tomado los fuertes baluartes de Maras, Haveron y Sudlar, situados al Norte y al Noroeste de la ciudad y se han apoderado también de una estación de ferrocarril en los suburbios.

Han caído en sus manos 1.800 prisioneros.

El ejército búlgaro avanza por toda la línea.

Un despacho recibido por el órgano oficial *Mir*, dice que los turcos efectúan su retirada con desorden y que la población huye hacia Constantinopla.

El 25 fue tomada por los búlgaros la aldea de Kolobavi, después de un vigoroso combate a la bayoneta.

N. E.—La ciudad de Adrianópolis fue fundada por el emperador Adriano. Es la segunda ciudad de Turquía, a 180 kilómetros de Constantinopla. Tiene una de 150,000 habitantes, de los cuales 45,000 son turcos, 30,000 griegos y búlgaros, y el resto, armenios y judíos.

Programa político

Nantes, octubre 26.—Hoy se aguarda aquí a M. Poincaré, presidente del Consejo de Ministros, quien presidirá un banquete de 1,500 cubiertos. En el discurso que ha de pronunciar el presidente del Consejo, trazará las grandes líneas del programa político del gobierno.

La suerte del general Díaz

México, octubre 26.—Ninguna noticia definitiva sobre la suerte del general Díaz. El Presidente Madero se niega a intervenir. Los rumores que corren son de que el general Díaz será condenado a muerte por la Corte marcial, y fusilado.

México, octubre 27.—El Presidente Madero ha conmutado el castigo de la muerte que se le aplicó al general Díaz, jefe de la última revolución, por un periodo militar. De los oficiales del estado mayor del general Díaz han sido fusilados.

Fronteras congolesas

Burdeos, octubre 26.—La misión francesa enviada a delimitar las fronteras del Congo se embarcó ayer para Brazzaville. A su llegada a Istak (Senegal) M. Paugnet, jefe de la misión, celebró una entrevista con M. Merlin, gobernador del África Ecuatorial. Esta misión está encargada de trazar en concierto con las comisiones alemanas la nueva frontera establecida a consecuencia del acuerdo de Francia y Alemania con respecto a Marruecos.

Atentado contra el Czarévitch. Suicidio de un almirante

San Petersburgo, octubre 26.—El *Novos Vremya* pide el informe público y oficial de la causa de la solemnidad del Czarévitch.

Londres, octubre 27.—Las doleencias del Czarévitch provienen de un atentado nihilista; y parece que el almirante Tschobig, comandante del yate *Standart*, se suicidó por causa de su responsabilidad moral al dejar que los terroristas se apoderasen al príncipe.

San Petersburgo, octubre 27.—Los últimos bolshéiques comunican que las personas de la Corte que vienen de España dan la seguridad del restablecimiento de la república rusa.

Muerte de un marino

París, octubre 27.—El contralmirante La Croix de Caselle ha muerto súbitamente en la estación de Saint Lazare.

Los franceses en Marruecos

Mogador, octubre 26.—El coronel Mangin, quien salió de Marrakech el 17 de octubre a la cabeza de cinco batallones de infantería, dos escuadrones de caballería y una batería de artillería, ha llegado aquí ayer.

La entrada de las tropas francesas se efectuó en medio de aclamaciones por parte de la población europea. El coronel Maogin, yendo de Marrakech a Mogador, ha atravesado con su columna una región de Marruecos (alrededor de 250 kilómetros) que no había sido nunca recorrida por las tropas francesas, y no tuvo necesidad de disparar o un tiro, pues desde la aparición de la columna las diversas tribus de la región se sometieron.

Casablanca, octubre 27.—No es completa todavía la sumisión de los gran tribu de los Zemmours de la región de Marouaz. La autoridad franco-marroquí.

Se anuncia de Souk el Arba que 200 disidentes atacaron a una facción de los Zemmours recientemente sometidos y han dispersado los rebeldes.

Se ha mandado fuerzas marroquíes sostenidas por una columna francesa en persecución de los disidentes.

Casablanca, octubre 27.—El Consejo de guerra del cuerpo de ocupación de Marruecos Occidental que tiene su asiento aquí, acaba de condenar, por el delito de contumacia, a la pena de muerte, al ex-caid de Mazaga, Triachi, protegido español. Triachi se refugió en la región de Tadia después del combate en el cual, en agosto último, fue muerto un sub-oficial francés de la policía franco-marroquí.

Salón aeronáutico

París, octubre 27.—El Presidente de la República inauguró ayer el Grand Palais el salón aeronáutico.

Renta francesa

París, octubre 27.—Renta del 3%, a 90,05.

Neutralidad de Francia

Cherburgo, octubre 27.—Un contratorpedero griego, presidente de Ingletera, entró ayer al puerto de Cherburgo para reparar averías en sus máquinas.

Por razón de la neutralidad que ha asumido Francia, el comandante del contratorpedero ha recibido orden de partir de nuevo dentro de 24 horas.

Asociación de Agricultores de Venezuela CONVOCATORIA

Se convoca a todos los miembros de esta Asociación para una Asamblea General Extraordinaria, que tendrá lugar el (11) once de noviembre próximo a las tres de la tarde en el local de su Oficina (Trasposos a Colón N° 31), con el fin de nombrar los suplentes que faltan de la Junta Directiva, y someter a su consideración una medida administrativa dictada por esta Junta en su sesión de 24 de octubre corriente; y para dar cuenta detallada del estado actual de la Asociación.

Se les aplica a todos en puntual y cabal asistencia.

LA JUNTA DIRECTIVA.

Empresa de automóviles "La Veloz"

La primera fundada en la República, la que tiene las mejores automóviles, y sus choferes mecánicos todos son profesores; su práctica en el manejo de automóviles es de 2 a 18 años; esta es la mejor garantía para el público favorecedor.

Esta empresa oída ha dejado sus pasajeros a la calle, por accidentes, o por incidentes.

Los números de los autos de la Empresa son: el 4, 5, 6, 7, 9, 10 y 11; esto se para que el público o se de se cogería.

Los precios de alquiler es convencional, sin temor de competencia, y siempre que el tiempo lo permita se hacen todas transacciones.

El mejor Garage de la Capital, lo juzgará el público, el de «La Veloz» queda de Veross a Jesujita N° 33 Teléfono N° 514.

Para todo asunto de automóvil llámense al Botiquín y Confeitería Veruzuela, teléfonos 544 y 591.

COCHERA LA PRINCIPAL

LUJOSAS VICTORIAS

Jardineras y Landeaux para Paseos.

Coupé para Visitas.

Coches especiales para Matrimonios y Bautizos.

CALEAS

Participamos al público que, con el fin de servirlo rápidamente hemos instalado un teléfono directo de nuestra cochera a la oficina central.

Lander & Wannoni.

Teléfonos: Cochera 548. — Oficina Central 387.

Precios Médicos.

AVISO

Los Automóviles de la Empresa de Transporte de E. Franklin & C° harán viaje hoy al Cementerio General del Sur desde las 7 a. m. hasta las 6 p. m. Punto de salida: Boulevard Este del Capitolio. Valor del billete: B 0,50.

HARNA

Ofrecemos nuestras afamadas marcas

PAN RICO y MI PREFERENCIA

al precio de B 66 en sacos y B 67 en medios sacos.

Peso completo—Al contado

Caracas: noviembre 1° de 1912.

H. L. Boulton & Ca.

contra las diversas Afecciones: Gonorrea, Hidropesías, Toses nerviosas, Bronquitis, Asma, etc.

J. LABELONYE

Empleado con el mejor éxito

Ergotina, y Graegas de ERBOTINA BONJEAN

Medalla de ORO de la 3^a de F^a de París.

Hotel Continental

MIRANDA CARABOBO

Reciente y descomentadamente instalado en una espaciosas y céntrica casa frente a la Plaza Miranda.

Habitaciones cómodas y ventiladas. Trato sibla y sumerado, mesa variada y bien servida.

Precios Médicos

Orden, aso y respetabilidad. Almorzado con aso.

En esta casa encontrará al pasajero toda clase de comodidades. Especialidad para Agotes viajeros por lo céntrico de su situación.

Miranda: octubre de 1912. 6-1. v.-8

COMPANHIA ANONIMA GENERADORA DE FUERZA Y LUZ ELECTRICA

CAPITAL: B 2.750.000

Se participa a los poseedores de Bonos de esta Empresa que pueden ocurrir a la Caja de la Compañía (Casta 4, N° 7) del 5 al 10 de cada mes, de las 9 a las 11 a. m. *sua más aris*, a recibir el interés de 1% mensual correspondiente a dichos Bonos.

Caracas: 1° de noviembre de 1912.

Por la Compañía Anónima Generadora de Fuerza y Luz Eléctrica,

L. MOSER.

Fundición Winkeljohann

Mauricio Sosa Báez & Ca.

Participamos al público que dentro de pocos días estará funcionando en Caracas la Trilladora y Pulidora sistema Okrasea que refina gran rendimiento y trabajo perfecto con poco gasto de fuerza: las personas que desean verla pueden ocurrir a nosotros.

A lo que le interesen coocer las máquinas que fabrica la Casa Mc. Kinnon, pueden dirigirse a nosotros y le enviaremos gratis los catálogos.

Todo el que necesita algún repuesto para las Máquinas J. Gordon & C°, ocurra a nuestra casa y le será proporcionado, por casa W. Mc. Kinnon & C° ha sido por más de cincuenta años constructora de las máquinas de la casa Gordon.

RED "D" LINE

El Vapor PHILADELPHIA llegará a La Guaira el sábado 2 de noviembre y será despachado el lunes 4 a la hora de costumbres para Puerto Cabello, de allí saldrá el miércoles para Curacao, San Juan y New York.

Los pasajeros que se embarquen en La Guaira pueden bajar por el primer tren del lunes; los que lo hagan en Puerto Cabello pueden ir por el tren del martes.

H. L. BOULTON & Ca.

Caracas: 31 de octubre de 1912.

Amargo de "Nueva Angostura"

Preparado por Julio A. Zavare

Aperitivo, Tónico, Digestivo y Antipalúdico!

Producto Nacional que obtuvo la más alta recompensa en la Exposición Internacional de Turín—1911.

Indispensable en toda casa de familia!

De venta en las principales Botillerías de Caracas 1 y 7. Depósito General: Pinada y Paraíso, No. 61.

Experto en automóviles

Extranjero de larga práctica en toda clase de automóviles y motores, ofrece sus servicios profesionales a los dueños de garages.

Dirigirse a N. M., apartado de correo número 46.

"UNION FABRIL CIGARRERA"

COMPANHIA ANONIMA

Capital: Bs. 12.500.000

Se participa a los señores Accionistas de esta Empresa, que pueden ocurrir a la Caja de la Compañía, del 8 al 15 del entrante mes, de las 2 a las 4 p. m., a coocer un Dividendo de 4% sobre el Cupón N° 11 de las acciones, a cuenta de utilidades.

Se recuerda a los poseedores de Bonos Especiales, que del día 2 de adelante, de cada mes, se pagan los Intereses de los Bonos, y se cambian por dinero efectivo, los que han resultado favorecidos en el Sorteo Mensual correspondiente.

Caracas: a 31 de octubre de 1912.

Por la «Union Fabril Cigarrera»,

DAVID LEON.

Presidente.

ALERTA

Montaubán & Ca. advierten a su numerosa clientela sobre ofertas de pan de trigo y galleticas que no provienen de sus establecimientos. Exíjase la marca M. & C. en los barriles y cestas de los repartidores.

Panadería de Sociedad, Las Gradillas, Miracielo, Manduca, Santa Teresa y La Guaira

SOCIALES PERSONALES

Ayer en la tarde llegaron con coronas a un duelo y sobre destino la única casa del Correo...

En el colchón de alfileres benditos se a quebraron la salud, se anunció ayer para Muceto el señor doctor J. M. Ortega Martínez...

Doctor F. Ríos García Abogado en ejercicio...

Segundo Pregón de Remate

Juzgado de 1ª Instancia en la Ciudad del Distrito Federal - Caracas veinte y seis de octubre de 1912 - 108 y 109

El presente remate es para satisfacer cantidad de la boliviana que el presumbido general Cipriano Castro...

Los progresos de la química

Nada tan interesante como observar la diferencia enorme que existe entre los pequeños y otros granitos de estudio de los químicos...

Burlad los Años

Sed siempre jóvenes y bellas

Un químico de Orleans que sus estudios han sido consagrados a embellecer su rostro y a embellecer el rostro de las mujeres del mundo...

Cubria & Co. - Liverpool

CARLOS YBARRA

Dr. Bengue, 49, Rue Blanche, París

Baume Bengue

Curación racional de GOTAS REUMATISMOS NEURALGIAS

De venta en todas las farmacias y droguerías

Ensayo y en simpáticas señoritas hermanas Felicitas, a quienes damos nuestro saludo de bienvenida...

Se encuentra en Caracas el señor general Prudón Prato...

De Margarita ha llegado el señor doctor Luis Merchán...

De Caripano llegaron ayer el señor Santos...

AGENCIA RIVAS & ERASO Frente al Banco Venezuela

Arados «Siraucos» de acero garantizado...

Polimetal. Líquido francés para limpiar metales...

Taller mecánico para reparaciones de máquinas...

Nota: Oportunamente ofreceremos a los Empresarios de Automóviles un extenso surtido...

Toda correspondencia la contestamos a vuelta de correo.

ALVO MAS DOLOR DE MUELAS! Si usted sufre es porque así lo quiere!

ALVIO INSTANTANEO CON LA Cera del Doctor Pierce

Para la Curación del DOLOR DE MUELAS

Curación inmediata y sin peligros. Fácil y cómoda para aplicarse.

No más curules ni quemaduras, como las que producen todos los líquidos hasta hoy preparados.

La mejor que se ha producido hasta el día PROBAD! PROBAD! PROBAD!

Agentes exclusivos para Venezuela Alonzo Rivas & Ca. Caracas.

Teléfono 1445. l. m. v.

Doctor A. Herrera Vegas Especialista en las enfermedades del aparato respiratorio.

Jesuitas a Marañón, 18. Teléfono 1855.

Doctor David Ricardo CIRUJANO DENTISTA

Tiene su Gabinete Dental con todos los útiles más modernos...

PARABE DE GIBERT y Grajevo de Gibert

AFECCIONES SIFILITICAS VICIOS DE LA SANDRE

Produtos verdaderos fácilmente tolerados por el estómago...

O' GIBERT y BOUTIGNY, Farmacia. Prepara por los primeros médicos.

ANEMIA Las Auténticas Píldoras BLANCARD

de PARIS

de Aprobación de la Academia de Medicina de París.

DEBILIDADES

Dr. Bengue, 49, Rue Blanche, París

Ha fallecido cristianamente el señor Antonio Morales Ramos. Su esposa, hijos y demás deudos...

El sábado, 2 de noviembre, primer aniversario de la muerte del doctor CARLOS GONZALEZ BONA

Los hijos, hermanos y deudos de la finada señora Luisa E. Mejías de Caballero

La madre, hermana y demás deudos y amigos de la finada señorita María de la Plaza

Amalia de Mendoza Bigott y sus hijos Armando, Francisco José, Jesús María Mendoza Vialés...

AGRADECIMIENTO Los suertes, deudos y amigos del fallecido Emilio F. Acosta Yepes

El esposo, padre, madre, hijos, hermanos, tíos y demás deudos de la finada señora Rosalía de Castro de Olavarria

El químico que la analiza, el médico que la receta y el enfermo que la toma... Nicanor Caballero de León

Compañía Anónima DE NAVEGACION FLUVIAL Y COSTANERA DE VENEZUELA CAPITAL: B. 6.000.000

Ha fallecido cristianamente al joven Pedro Miranda González. Su madre, Juana González de Miranda...

POB LOS FERROCARRILES POR EL ALMIRANTE - Salidas ayer a las 8 a. m. para Puerto Cabello...

Salidas a las 8 y 10 a. m. para La Guaira: Isabel López Méndez, Clotilde de Leandri...

Puertos de la República En Guaira, octubre 18 - Llegó vapor inglés...

Emulsión de Scott es la mejor en pureza, en perfección y en resultados.

EXLUSIVE SIEMPRE LA EMULSION DE SCOTT LEGITIMA

TEATRO MUNICIPAL "La Reina Joven" Esta obra de Gálmer, no concierne de nuestro público sino por relaciones...

SANITARY MILIDY Intensivo y de una potencia absoluta CURACION RADICAL Y RAPIDA

CAPSULAS DE QUININA PELLETIER Las Cápsulas de Quinina de Pelletier son soberanas contra las Fiebres, las Jaquacas...

LINIMENTO GENEAU No mas FUEGO No mas Pelletier

Elbano Spinetti Representaciones y Agencias

Emulsión de Scott es la mejor en pureza, en perfección y en resultados.

NOTAS Y ECOS

Boletín del Municipal
Se ha aprobado por el Ministerio de Obras Públicas, la erección de B 1 030 Importe...

Diplomas de telegrafistas
Compañías las formalidades legales, se han expedido por el Ministerio de Fomento los respectivos Diplomas de Telegrafistas, a los señores...

Nuevas funciones
La Asociación General de Estudiantes de Venezuela eligió ayer, en sesión ordinaria, su nuevo Consejo Central...

En libros
Se ha ordenado poner en librería al rey de hombre Juan José que cumplió en la Penitenciaría del Centro la pena de cinco años de prisión...

Fallecidos
Maestro, octubre 31.—Hoy falleció don Antonio de la Cruz, de 80 años de edad...

Salido
Procedente de La Guaira ha venido a Caracas el antiguo instructor de bomberos Juan Arango...

"El Li."
Avistamos recién de los dos primeros núcleos de este quincenario de literatos, críticos y variedades...

Observaciones meteorológicas
Practicadas en el Club de Santa María, a 16 metros bajo el cielo de la torre de Central, que está a 922 metros sobre el nivel del mar...

Método de ciudad
El de guardia para hoy: Dr. Ramón Avelado.
Un chascarrilero al diario
Entre aristócratas hechos de pronto...

Los niños enfermos los alivia inmediatamente el "Lactogen"...

Compagnie Generale Transatlantique
Equipado con aparatos de telegrafía inalámbrica A GRAN DISTANCIA

"VENEZUELA"
De 8.500 toneladas.—Capitán Bolson.—Comandante Lamarrero.

Insensatez,
Poción Antididéntica
Do Louis Rousse
De venta en todas las buenas boticas.

REGISTRO CIVIL

Españoles
Palma Torres Rodríguez y María de Jesús Gómez Machado.
Matrimonios
Doctor José Esquivel y Isabel Curia...

Nacimientos
Sixto Alberto Arellano, Pararaselón Díaz, María Adelfa Araya...

Defunciones
Octubre 31.—Plácido Román Benito, 84 años, Candelaria...

ESPECTACULOS PUBLICOS
Teatro Municipal
La Compañía que actúa en el Municipal para esta noche...

Circo Teatros Olimpia
El profesor Ricardo trabajará nuevamente esta noche...

Circo Metropolitano
Está efectuando un variado programa para la función del domingo en la noche.

Plaza de Toros
Creados los programas para la segunda corrida, que se efectuará a las 4 de la tarde...

Correos y Telégrafos
Cartas Sobrantes
Del Interior sin dirección: Octubre 31.

Horas de entrega
A las 10 y 2 a las 4 p. m.
Despacho de la correspondencia
Por el día martes...

DEPORTES VARIOS
Base B II
El Mindeba Base Football contará juegos de práctica hoy a las tres de la tarde...

Seis millones de pesetas
Con sorteo de Navidad
Esta Agencia ha recibido y tiene a venta los siguientes números:

AGENCIA GENERAL DE VENTA
Seis millones de pesetas
Con sorteo de Navidad
Esta Agencia ha recibido y tiene a venta los siguientes números:

CULTO CATOLICO

Santoral
NOVIEMBRE TRECE 30 DIAS
Correspondencia a las 10 y 11 de mañana
En la Iglesia de San Juan...

La fiesta de todos los Santos
Hoy, fiesta de Todos los Santos, es día de precepto para el pueblo...

En las Mercedces
La Rocielada "Amantes de la Corona de María", celebrará el próximo domingo...

Ataque epiléptico
Achoo a las siete y en la esquina de Marcano, cayó a tierra, víctima de un fuerte ataque epiléptico...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

2132

Primer premio del sorteo de ayer
El número 2132 fue el ganador del primer premio del sorteo de ayer...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

2132

Primer premio del sorteo de ayer
El número 2132 fue el ganador del primer premio del sorteo de ayer...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

2132

Primer premio del sorteo de ayer
El número 2132 fue el ganador del primer premio del sorteo de ayer...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...

Companías de seguros
El seguro de vida en la práctica
El seguro de vida en la práctica...

Actividad policial
He recibido del Jefe de la Policía las estadísticas de los delitos que ocurrieron durante el mes de octubre...



EVERY SCRIPTURE IS GOD BREATHED
2 T.M. 3-16
THE GOSPEL OF GOD
The Gospel Message

VOL. XXI.

DECEMBER, 1912.

No. 6.

"But as we are allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."—1 THESS. 2:4.

CORRECT DOCTRINE--RIGHT LIVING.

O love! thou bottomless abyss!
My sins are swallowed up in thee,
Covered is my unrighteousness,
Nor spot of guilt remains on me.
While Jesus' Blood, through earth and skies,
Mercy, free, boundless mercy cries!
—John A. Rothe.

GOD OFTEN makes the chief sinners objects of His choicest mercy.—*Stephen Charnock.*

MANY PEOPLE break off with Christ forever because He will not come to their terms.—*Flavel.*

THOSE THAT incline to the counsels of the ungodly will never want ungodly counsellors.—*Matthew Henry.*

FOR WOLVES to devour sheep is no wonder; but for sheep to devour one another is monstrous and astonishing.—*Selected.*

TO MOURN for your sin is your duty; to conclude there is no hope for you in Christ, is your sin.—*Flavel.*

THE UGLIEST thing in all the universe is proud and self complacent self-righteousness. God infinitely hates it, and even man, when he detects it, abhors it.—*Bishop.*

I AM SICK OF all I do, and stand astonished that the Redeemer still continues to make use of and bless me. Surely I am more foolish than any man; no one receives so much and does so little.—*Whitefield.*

OH, POOR HUNGRY honor! Oh, cursed pleasure! and, oh, damnable ease, bought with the loss of God! How many will pray for you! What a sweet presence shall ye find of Christ under your sufferings, if ye will lay down your honors and place at the feet of Christ. What a fair recompense of reward!—*Rutherford.*

WHEN THE heart grows cold, it calls for a picture, a help—for music, for decorations, for ceremonies and for vestments. The more nearly frozen a man is the more clothes he requires.—*Bishop.*

IF YOUR STATE be good, searching into it will give you the comfort of it. If your state be bad, searching into it cannot make it worse; nay, it is the only way to make it better: for conversion begins with conviction.—*Bishop Hopkins.* 1680.

IT IS HARDER to believe in Christ for righteousness than to keep all the commandments, because keeping the commandments hath something in the heart of man agreeing with it, but so hath not the way of justification by faith.—*Philip Henry.* 1690.

LET NO CHRISTIAN be silent or slack in praise. It is to be regretted that the niceties of modern singing frighten our congregations from joining lustily in the hymns. The gentility which lisps the tune in well-bred whispers or leaves the singing to the choir is very like a mockery of worship. The gods of Greece and Rome may be worshipped with classical music, but Jehovah must be worshipped with the heart.—*Spurgeon.*

IF ANY MAN BE not a murderer, an adulterer, a thief and outwardly refrain from sin, as the Pharisee did who is mentioned in the Gospel, he will swear that he is righteous and presume on his good works and merits. Such an one God cannot otherwise mollify and humble, that he may acknowledge his misery and his damnation, but by the law; for that is the hammer of death and the thundering of hell and the lightning of God's wrath to beat to powder obstinate and senseless hypocrites.—*Luther.*

THE FIELD IS THE WORLD.

THE MOROCCO MISSION:—

"Above all, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked."

Without this part of the Christian's armor one will find himself exposed to innumerable fiery darts, and will be an easy prey to the great enemy of his soul. But with it there will be found a safety and a deliverance that only an all-wise and all-powerful God can give to His trusting children. How much it is needed by Missionaries and by those who have but recently come out of the darkness of heathendom.

For several weeks during October and November Mr. Swanson was itinerating among the Arab tribes, and of this work he writes on November 20th, "I had quite a good time preaching and selling books in the villages and markets. The Lord helped so that something like seventy-five Portions were sold. I met with considerable opposition in some places, especially where Mr. Enyart and I visited in the spring. But this was good for me, as it drove me to prayer and I had the joy of seeing the Lord answering prayer and overruling the opposition in at least two places. I arrived here in Fez last Saturday and hope soon to proceed on to Sifru."

On November 5th Mr. and Mrs. Enyart and Miss Cary started out for a few days' camping near the tent of our Berber friend, El Husain, five miles from the city. Here they were finding good opportunities to preach and for dealing personally with friends who came to the tent, but Mrs. Enyart was taken seriously ill and a return to the city was necessary. The Chief of the Hospital Staff of the French Army was very kind, sending out a Physician, and when it was feared that fever threatened, he obtained an ambulance to carry her home. Though closely confined to her bed she was soon out of danger and is slowly improving. For this gracious deliverance our friends are especially thankful to God.

During Mrs. Enyart's sickness Miss Cary found herself quite busy with the household duties, care of the children and the sick one, and had little time for her language study and visitation work.

Mr. Reed has been at Fez engaged in completing the text of The Psalms in the Colloquial Arabic. With Genesis now about ready for the final writing we hope that before very long these two books may be printed and ready for distribution.

Regarding our Berber friend, El Husain, Miss Cary writes on November 18th: "Day after tomorrow the 'Great Feast' begins

and all the Berbers but El Husain will be eating their mutton (the Mohammedan sacrificial lamb) with gladness. I do hope that his testimony at this time may be used of God to awaken some minds. He was away from home last year, and in speaking with his mother I found that she expected, or hoped he would take part in the Feast this year. Let us still pray for his wife who is halting between two opinions."

THE ECUADOR MISSION:—

Ellen Hyde.

RIOBAMBA, November 15, 1912.

"Great peace have they which love Thy law: and nothing shall offend them."

How happy and contented we would be if we always loved the law of God. If we saw ourselves as we are in the light of God's law, we would also see how much better we are treated than we deserve to be; and we would have real gratitude in our hearts for what God has done for us. In the months past I have not always liked God's plan for me, even rebelling at His dealings and refusing to see His loving hand in all my circumstances; but God through His Word has given me some views of my own sins, and I trust in a measure at least His will is my delight tonight.

For some months it seemed that God had closed every door to the preaching of the Gospel to us, and I thought perhaps He wanted us simply to pray and see Him work. After a little we were again admitted into a few homes and our tracts were readily received. Soon one man and his wife expressed a desire to know God through His Word. Later two young ladies from Guayaquil became interested, and now five of us meet three times a week to study the Scriptures, and besides they are reading the Bible daily. God has said, "The words that I speak unto you, they are spirit and they are life," and, "He sent His WORD, and healed them, and delivered them from their destructions." He can do the same with these four young people. It is encouraging to see those who have never before seen a Bible receive the Word as little children. Will you not pray that God will put saving faith in them and glorify Himself.

On the 27th of September Mr. Fisher and Mr. Woodward came up from Guayaquil, and the following week, Saturday, November 5th, Misses Anderson and Boehne and Mr. Olson arrived, and we had meetings over Sunday. The Lord did speak to us and reminded us of our purpose in being here.

I cannot say that my life has been blameless and harmless without rebuke in the midst of a crooked and perverse nation,

Phil. 2:15; so please pray for me that God may bring me back to that narrow path in which my feet were once set to follow the Savior all the way, and that He may give me love for the lost ones about me.

As I see the heavy black curtains hung in doorways when I am out on visitation work, I know that another soul has gone into eternity, without God and without hope. "The night cometh, when no man can work," John 9:4.

T. W. Johnston.

CALI, Colombia, October 25, 1912.

"If the light that is in thee be darkness, how great is that darkness!"

These words could have no better application than to the conditions which exist in this beautiful fertile valley.

That any one with common sense, and a reasonable degree of information, should, from a Christian standpoint, express a favorable word concerning Roman Catholicism is inconceivable. Especially does this seem the case to us after spending a few months in a locality where, for hundreds of years, this religion has maintained its power with little or no interference.

Every morning as I go to the market, I see a man standing in the main aisle, where crowds jostle back and forth, crying the virtues of a very cheap chromo of some "Saint," which is enclosed in a box with a glass front, surrounded by poorly made artificial flowers,—and not the least important part of this affair is a tray to receive the coins which the ignorant victims deposit there for the benefits they are led to believe it will confer.

A company of priests are passing along the street; a woman approaches from the opposite direction; as she nears them she goes to the middle of the street, kneels and clasps her hands until they pass, for which she receives their blessing.

Bull-fighting and cock-fighting are the principal amusements here, and Sunday afternoons the people flock where these *funciones* are held. I have never heard a word of protest against these things since I have been here. Upon making special inquiry, I have the information from quite a reliable source that only one of the churches here had ever protested against bull-fighting. Then the matadore went to see the priest and arranged to pay him a percentage of the entrance money if he would permit his people to attend. All that was necessary was to get from the priest an indulgence and they were free to go.

Early in September, Captain Carey-Brenton came to visit this part of Colombia, and has remained with us since that

time. As he speaks the Spanish freely, we have been able to maintain a constant testimony. We recently received a shipment of Bibles from the American Bible Society, and we have already sold twenty Bibles besides giving away many Gospels and tracts.

These activities have not been looked upon with composure by the priests as the following extracts taken from the local press will show:

(From a Journal of political and general news.)

PROTESTANTS and MASONS.

Sept. 27, 1912.

A good lady of this city has let her house to a "Yanki" who calls himself a Protestant Pastor because that from this base he has undertaken a work of "Anti-Catholic" propaganda.

It is truly sad to see a small number of imbeciles who lack capacity to learn even the rudiments of the Christian Doctrine, gathering in this house to hear, with open mouth, the foolish arguments pronounced by this upstart against the most beautiful mysteries of our Religion, against its sacraments and worship.

The "Yanki" Pastor can not fail to know that in the United States there were in the year 1900 only 40,000 Catholics; today the faithful in that country are reckoned at 25,000,000, nearly all of which have been converted from Protestantism.

It is well to remember that every person who shall attend the religious meetings and conferences of these Protestant Pastors, as well as all those who shall directly or indirectly aid in this wicked propaganda, are incurring the Greater Excommunication.

(From a liberal paper.)

WE PROTEST.

In a local paper printed in this city a Protestant Pastor is attacked in a most indecorous manner, (we have not the honor of knowing the gentleman) because he fulfills his duties which his office imposes upon him, of preaching and making a propaganda in this city.

The practical method of demonstrating the truth of any religion is to teach it and set an example of its teaching, and not to employ calumny, insult and the gag.

Further, our colleague should learn that the age is now passed in which the words "Protestant," "Mason," etc., were the writing of accusation against those who deserved crowns of thorns and crucifixion.

(Petition from the Vicar-General to the Governor.)

CALI, Oct. 15, 1912.

The illustrious Bishop desires me especially to beg that, if it be in your power to do so, you will prevent a Protestant Pastor, who happens to be in this city, from continuing the "Propaganda," in this department, of his false doctrine depreciating and insulting our Catholic Religion, which is that of the State.

The Prelate recognizes, with the Government, the right of said Protestant Pastor, or of any other Protestant, to practice his own religion among us and with his own people, but we would judge that making a propaganda among Catholic families, above all among children, as this Pastor is doing, is to attack our religion directly in its most sacred mysteries; is to insult it, and bring it into ridicule. There thus arises a case where the civil authorities should protect the Catholic religion as being the divine function of the nation.

GONZALEZ CONCHA, Presbyterian.

(Answer to previous letter of Oct. 15th.)

CALI, Oct. 16, 1912.

Republic of Colombia, Department of El Valle Government.

By the Prefect of the Province in person.

The Vicar-General, in the name of the Illustrious Bishop of the Diocese in a despatch of yesterday's date to the Governor informs him that there is in this Capital a Protestant Pastor who, in making a "Propaganda" of his religion, brings into ridicule and derides the mysteries of the Catholic religion, for which reason the Ecclesiastical authority begs that the civil power will take such action as will impose restraint on the language of the said Protestant Pastor, the Vicar-General resting his application on the constitutional law contained in Article 88 of the Fundamental Charter of the Republic which declares that the Religion Catholic, Apostolic and Roman is that of the nation, and which further declares that both it, as well as its ministers, shall receive the protection of the civil power which shall cause it to be respected as being an essential element of social order.

But you will quite understand that the "Protection" referred to in the above Articles does not go so far in the way of giving support as when the Constitution of 1830 was in force by which no other public worship was allowed except the Catholic; but doubtless it is of urgent necessity that such protection as is afforded should be in conformity with the expressions of the Minister of the Interior in his circular of the 4th of May last, that is, that the protection should be "Firm and efficacious and no mere passive or neutral attitude in cases in which the church or its ministers are made a target for manifestly hostile attacks."

Weighing what has already been said and confiding in the information which the Vicar-General has submitted, which is to be respected on account of its source of origin, there yet remains insufficient evidence to enable this office to direct measures for restraining this Protestant Pastor from the use of language tending to depreciate the Catholic Religion, and which this Pastor is employing in order to obtain proselytes, but should it be possible to obtain forthwith a sufficient legal proof of his mockings and derisions directed against the Catholic Religion, the Government would charge you, without loss of time, to draw up a prudent and judicious accusation, sworn by respectable citizens, which should form the base of a legal pronouncement to restrain the Protestant Pastor from language which in calumniating the Catholic dogmas violates the Constitution as already explained and involves penal action which should be taken by the authorities as setting forth the good faith in which they comply with their public responsibilities.

RAFAEL POMBO M.

(Further Petition from the Vicar-General.)

CALI, Oct. 15, 1912.

Diocese of Cali—Parish of the Cathedral.

To his Excellency the Prefect of the Province:

Sir:

With reference to your courteous communication of yesterday's date, I have the honor to remark that according to what is generally stated as to the "Propaganda" of the Protestant Pastor in this city, I am enabled to supply the direct evidence or declarations of the Reverend Sabino Giraldo and the Reverend Miguei Gomez who witnessed in the market the preaching of the Pastor to 20 or 25 children who were listening.

The Protestant religion being in its essence a denial of the Catholic, at least in many of its most sacred dogmas, it follows that its mere propagation becomes insulting, even more, the statement of the one belief is the absolute denial

of the other. How, in fact, can the Protestant Pastor propagate his religion, even should he do it in decent and courteous language without insulting our own religion? Denying the sacrament of Confession and showing that it is an invention of the Catholic Clergy (Protestant Doctrine), how can he fail to insult the Catholic Religion when he says that the Holy Virgin was not a virgin but a common woman? (Protestant Doctrine.) How can he fail to insult the Catholic Religion when he says that the Supreme Pontiff of Rome is not the head of the true church of Christ but a mountebank and an impostor? (Protestant Doctrine.) Making such statements as these is, in my opinion, a far graver insult than even the use of coarse and vulgar language would be.

The Catholic Religion being thus insulted and attacked at its very heart, it becomes necessary for it to appeal to the Civil Authority for protection in accordance with the charter granted to it by the State. And such protection could not well be of any other nature than that of the complete prohibition of the propaganda of the Protestant Pastor among Catholics.

U. GONZALES CONCHA,
Presbyter and Vicar-General.

(Answer from the Governor's Office.)

Republic of Colombia, Department of the Valley of Cauca. Prefecture of the Province.

CALI, Oct. 21, 1912.

To the Vicar-General of the Diocese.

I have the honor to state in reply to your letter of the 19th instant, which I have carefully considered, as follows:

As you have rightly interpreted the action of this Prefecture, it will assuredly investigate the manner in which the Protestant Pastor is making his propaganda in this city, so that, should it appear that such propaganda constitutes an attack upon the Catholic Religion, or its ministers, proceedings would be taken to prevent the abuses which such a line of action might entail.

Article 39 of the Constitution states "No one shall be interfered with on account of his religious opinions nor compelled by the authorities to profess beliefs or to observe practices at variance with his conscience." While Article 40 is expressed in the following terms "The exercise of all forms of worship are permitted which are not opposed to Christian morality."

The Constitutional precepts on this delicate subject are consequently quite clear, and without violating them, it would be impossible for the Authority which I represent to take steps to prohibit the carrying out of this propagation; for, should this be done, violence would be offered to the very categorical declarations contained in Article 40 of the Constitution of the Republic.

The undersigned is fully prepared to afford to the Catholic Religion and its ministers the entire support which is provided by law, and in this respect, the Vicar-General can depend that, when the case arises, the dispositions recommended by the Minister of the Interior in his statement of May 4th last will be carried into effect; viz., "That firm and efficient support shall be given to the Catholic Religion in all cases in which the church or its ministers become the object of attack or hostile demonstrations."

With sentiments of the highest consideration, I am glad to place my services at your distinguished disposition.

Your most obedient humble servant,
JORGE ZAWADZKY.

In spite of all this effort on the part of the priests to suppress our ministry, we have seen very little effect of it among the

people, and we are almost always kindly received by them.

It seems to us that we are within the portals of an open door, though there are many adversaries. Will those who are interested in these distant, needy corners of the world, help us by prayer to keep open the door, and that we may be prepared for the service that lies before us.

THE NAVAJO MISSION:—

H. A. Holcomb.

TUBA, Arizona, December 3, 1912.

"And even to your old age I am He; and even to hoar hairs will I carry you."

I was sixty years old a few days since. Surely the goodness of God has followed me all these years. The Indians call me Mr. White-Beard, and the name is quite appropriate.

During the past month I suppose throughout our land there has been a day of feasting, gluttony and debauchery, and people called it a day of thanksgiving to God. Also this great Republic has elected a President. When the outside world is passing through such commotions I am glad that ninety miles of desert lies between us and it.

In August old San Francisco, sixty-five miles to the south, lost his snow cap, but donned it again in September, and since then has, week by week, been muffling himself in his winter blanket. In summer he cools for us the hot desert air, and equalizes it so that whether we have a north wind or a south, it is cool. Our days now are, as a rule, beautiful, but it freezes quite hard at night. Our Indians complain but little of the cold, although their clothing seems all too scant for the season, even among those who have the most. Many of the poorer children run about barefoot all winter, and some wear only a single garment which scarcely reaches to the knees.

A short time ago our Indians were all about us. Now no lights flicker in their little hogans near by, no smoke arises in the early morning, and we hear no more the strange trills they call songs, as they mount their ponies and ride away. They have gone to Bodaway in search of water and winter pasture, and fuel to keep them warm. As they pass by our Mission they stop to cook their meat and boil their coffee on our stove, and spread their sheepskins and blankets on our kitchen floor for the night. They are a friendly people and seem quite pleased to see us again after a few weeks absence.

We insist that all who are in the house during our prayer time come in and sit quietly with us during our devotions, and also while we read and expound the Word to

them. Most of them are quite willing to listen, and those who are not, receive so many favors that they do not refuse.

Two men rode up the other evening, unsaddled and hobbled their horses, and brought in their meat to cook. They were well to do and no doubt would gladly have paid for meals, but we do not keep an eating house. We allow those who live at a distance to work for their meals, or if we care for meat we take it from them in exchange. Just as these two arrived we were getting ready for prayers and we bid them come in. They replied, as is often the case, that they would come in, but they wanted us to hurry so their meat would not burn. We promised to arrange about this, but would not agree to hurry. They came in and gave good attention while the Word was explained to them.

Our friend Edgar, of whom mention was made last month, is still living, but evidently has but a few more days on earth. He was brought up here on the place, and he can speak English quite well, and no doubt knows more of the Gospel than most of those about us, but he is now beyond the reach of our voices, and even when we shout in his ear he shakes his head sadly and says, "I can't understand."

THE HOMELAND:—

"Whither thou goest, I will go."

May such a willingness to follow the Savior be ours, though it may lead us out from our native land.

For some time the weather has been rather cool for our street meetings, though the Sundays have not generally been stormy, and at times we have been able to secure listeners both in the afternoon and evening. One of our young men has also visited at the City Hospital on Sunday afternoons. The attendance at the three Sunday Schools has been good the past month, but we cannot yet tell what the effect may be when it is found that there are to be no "Christmas" doings.

While the rich homes of Kansas City give small welcome to the Gospel worker who comes to their door, the "East Bottoms" offer a more open field, and there one of our young men has done visitation work for some time. After meeting a woman who was living in a wagon, and who professed to accept the Lord, he looked for a place where he could invite her and her six children to Sunday School. This he found in the home of an aged couple who had recently been taken into the Methodist church as converts. These friends seemed well pleased with themselves, and with the

change in their lives; for they had stopped using liquor, and were now good people. One Sunday the door of their house was closed, though it was afterwards learned that they were at home; but that same day it was found that the man who had lived in the wagon had left the city with his family. The man at whose house the Sunday School had been held returned to his drinking, quarreled with a neighbor, fired at a policeman who interfered, and was killed by a shot from the latter; while his widow is now very bitter, and curses and threatens to kill the officer. So it seems that the Lord opened this place for a Sunday School especially for one woman and her children, and kept it open just as long as she could attend. Our lady workers at Atchison found her a few months later and she gave good heed to the things which they taught her during her residence in that city.

During a big storm in the East Bottoms a colored woman called upon the Lord for protection, and while she was praying a large cottonwood tree fell on her little hut and utterly demolished it, but she and her family escaped through a small opening, without the slightest injury. Another house near by was also wrecked by a falling tree, though only partially ruined, but the man of the house, who was most ungodly, received fatal injuries, and others of the family were badly hurt. This reminds us that God sometimes works without delay, also that we often underestimate the faith of the poor and unlearned.

Mr. Jones feels great need of a reviving on his field in Lyon county, Kansas. A few people have manifested more interest in spiritual things this year than during the previous one; yet the greater number go on in much the same formal way as before, seemingly trying to keep on good terms with the world and also with the people of God. The Sunday services and the Bible classes are fairly well attended, but a keen conviction of sin, a hearty appreciation of the Lord Jesus, and a deep interest in the study of God's Holy Word, are lacking.

The workers at Independence, Missouri, do not find it difficult to secure a hearing for the Gospel, and they have opportunities for the teaching of God's Word, but though doors are open to them they find very few open hearts, and fewer lives that are lived for God.

Miss Tryon finds her strength is not equal to very great exertions, but she has been able to visit the homes of the believers around the Chapel near Mazeppa, Minnesota, and to take some part in the ser-

vices and Sunday School. She recently spent a few weeks with two of our friends, Mrs. Quimby at Pine Island, and Mrs. Clark at Oronoco. They are much alone in their Christian lives, and she enjoyed the opportunity of being with them for the study of the Word, prayer and Christian fellowship. She also made some gain in physical strength during her visit to these homes.

WHITE CLOUD, Kans., Nov. 30, 1912.

"It behooved Him to be made like unto His brethren."

Thus writes the Holy Spirit concerning our Lord, when speaking through the Apostle Paul. The same Spirit writing through the prophet Isaiah declares the same truth when He tells us that "In all their affliction He (Jehovah) was afflicted."

By this assurance would the Spirit cheer our fainting hearts, and enable us to press on with renewed energy amidst the continual disappointments and weariness of the way. Are we sore tried with the failure of those around about us who profess to serve God and yet bear all the marks of worldlings? Let us remember that the Savior's words tell of a like experience, "This people draweth nigh unto Me with their mouth and honoreth Me with their lips; but their heart is far from Me." "Why call ye Me Lord, Lord, and do not the things which I say?"

Do we find that those who have set out with seeming zeal for Christ have grown cold and no longer seek the narrow way? Of Him it is written that "Many of His disciples went back and walked no more with Him." And so we may know that the way which leads to heaven has not grown wider nor easier, and we need not feel surprised if some turn back and fall away.

Do our bodies grow weary with the toil until it seems we can go no further? Then may we remember the Savior seated at the well, wearied with His journey and begging a drink of water for His thirsty lips. With this memory there comes cheer for our hearts and refreshing for our bodies.

Time quickly flies with us here and we are reminded that "The night cometh when no man can work." We realize that there is no time for dropping of hands or giving away to the dependency which circumstances could easily bring. Jesus is the same as of old and He walks beside us in the way which His own wisdom has chosen for our feet, "So that we may boldly say, The Lord is my helper, and I will not fear."

The death of my father occurred here at White Cloud on November 24th after some two weeks' illness with pneumonia. He had passed his eighty-fifth birthday, enjoying the use of his faculties and fair health up

to his last sickness. Brought up under the influences of a different age, he greatly deplored the trend of modern Christianity and always enjoyed hearing the "Old Gospel." While active in the local work of the church he never felt himself a good or worthy man, but continually declared his only hope to be in the fact that Christ died for sinners.

The coming of a pastor to the colored church here in town, has made it possible for me to undertake work at a country point, where there has been a fair attendance upon the services Sunday afternoons.

Special matters present themselves at this time, and I shall be glad of prayer that the will of God may be clearly discerned.

C. P. CHAPMAN.

TOPEKA, Kans., Dec 3, 1912.

"Lovest thou Me more than these?—Feed My lambs.—Feed My sheep."

"My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them."

Our Savior has a flock in the earth:

"The sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. And a stranger will they not follow; for they know not the voice of strangers."

As I think of some of these verses, I am helped to press on, speaking forth the words of the Lord, trusting that some of His own elect ones will hear His voice and follow Him.

There are many false shepherds in the world today, and it is sad to see the poor people first running after one and then another of them, never satisfied, always looking for something new. They have never known the True Shepherd, for if they had they would be satisfied.

Some weeks ago we called on a sick woman who had received treatment from one Christian Science healer, and was then trying another. This second one was about to give her up too, saying, that she never treated a person longer than three weeks; if they did not respond then to her treatment she gave them up. The sick woman's mother asked us to stay and speak with her daughter; so we waited till she had received her treatment, and after some talk with the healer, we tried to speak with the poor confused sick woman. Her mind seemed much disturbed, and the verse came to me, "God is not the author of confusion, but of peace." We spoke to her simply of the love of Jesus to sinners and of salvation through faith in Him, and told her to read God's own Word and leave the Christian Science books alone. We hope to visit her again. I was glad to see that neither she herself or her people had any faith in

the Christian Science healer.

Two men and their wives whom we have thought were Christians are somewhat taken up with "Holiness" teaching. I trust that the Lord will show them His truth.

We called one day on an old lady very sick with dropsy, but before we made our second visit she had died and was buried. I fear she did not know the Lord.

We have a number of homes in which we have fellowship in the Gospel and it is good to meet with those who love the Lord, but we have prayed that He would direct us to homes where we might be the means of leading some souls to Jesus our Savior, who as yet have never known Him.

As I see so many open doors and opportunities for service here in Topeka, I cannot help but pray that more young people would give their lives for the Master's work; and I do thank the Lord for giving me a little part in His service.

MATILDA EUSTICE.

FASHION.

By CHAS. G. FINNEY.

London obtains her fashions from Paris, and Paris gets her fashions from hell.—Spurgeon.

When people join the church they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to live for God. And now, what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them that is not in the height of fashion. A Christian female dressmaker who is conscientiously opposed to the following of fashions cannot get her bread. She cannot get employment even among professing Christian ladies, unless she follows the fashions in all their countless changes. God knows it is so, and they must give up their business if their conscience will not permit them to follow the changes of fashion. This conformity is a broad and complete approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this gaudy show, and dash and display? It is the love of applause. And when the Christians follow the changes of fashion, they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to when she conforms to the world. Nay, further, another reason is, that following the fashions of the world professing Christians show that they do in fact love the world. They show it by their conduct, just as the ungodly show

it by the same conduct. As they act alike they give evidence that they are actuated by one principle, the love of fashion. When Christian professors do this, they show most clearly that they love the praise of men. It is evident that they love admiration and flattery just as sinners do. Is not this inconsistent with Christian principle, to go right into the very fashion and lust of the ungodly?

If professing Christians would show their contempt for these things, and not pretend to follow or regard them, how it would shame and convince the world that they are living for another object—for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! What thunders it would pour into the ears of the world to wake them up to follow after God.

THE SUNDAY SCHOOL.

Bible Lessons for the First Quarter 1913.

We again warn our readers against the unsound Sunday School helps that are so generally used in these days, and which, if followed, will surely be a curse to both teacher and scholar.

We do not use them at all, but select our own lessons, and those for the first three months of the coming year, are given below.

JANY. 5th. The Gospel Given to the Gentiles. Acts 13:44-52.

Memory verse: "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Isa. 49:6.

JANY. 12th. The Conversion of Cornelius. Acts 10:1-6, 24-48.

Memory verse: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." Acts 10:34.

JANY. 19th. Philip Preaching to the Eunuch. Acts 8:26-39.

Memory verse: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37.

JANY. 26th. Peter Imprisoned. Acts 12:1-19.

Memory verse: "Peter therefore was in prison; but prayer was made without ceasing of the church unto God for him." Acts 12:5.

FEBY. 2nd. The Jailor Converted. Acts 16:19-40.

Memory verse: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Act 16:31.

FEBY. 9th. Paul at Athens. Acts 17:16-34.

Memory verse: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

FEBY. 16th. Paul's Farewell Message. Acts 20:18-38.

Memory verse: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

FEBY. 23rd. Paul Taken Prisoner. Acts 21:30-40; 22:1-24.

Memory verse: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

MARCH 2nd. The Conspiracy to Kill Paul. Acts 23:12-35.

Memory verse: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4.

MARCH 9th. Paul Suffers Shipwreck. Acts 27:18-26, 39-44.

Memory verse: "And that we must through much tribulation enter into the kingdom of God." Acts 14:22.

MARCH 16th. Paul Cast Upon the Island of Melita. Act 28:1-10.

Memory verse: "Thou rulest the raging of the sea." Psa. 89:9.

MARCH 23rd. Paul at Rome. Acts 28:16-31.

Memory verse: "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so as thou bear witness also at Rome." Acts 23:11.

MARCH 30th. Paul Tells of His Missionary Call. Gal. 1:1-20.

Memory verse: "And as we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. 1:9.

BIBLE CLASS OUTLINES.

The Doctrine of Sin.

LESSON No. 552.

Scripture Testimony to Man's Sinfulness.

I. The sinfulness of the human heart.

1. Its deceitfulness is incomparable, Jer. 17:9.

2. Its wickedness is desperate, or incurable, Jer. 17:9; 13:22,23; Rom. 8:7,8.

3. Its every thought is only evil and that continually, Gen. 6:5; Rom. 7:18.

4. It is full of evil, and fully set to do evil, Eccl. 8:11; 9:3.

5. From it proceed all the wicked things that defile men, Mark 7:21-23.

II. The extent of sin in the human race.

1. It abounds, Rom. 5:20.

2. It is universal, Eccl. 7:20; Rom. 3:9, 12,22,23.

3. It extends to every part of man's being, Rom. 3:13-16.

4. It has reigned throughout the world, Rom. 5:12,21; Eph. 2:1-3.

5. The sin of man will culminate in the worship of the Man of Sin by all save the elect of God, 2 Thess. 2:3,4,7,11; Rev. 13:8.

III. Sin in believers.

1. Sin still dwells in them, and is continually present with them, 1 John 1:8; Rom. 7:18,21,25.

2. Their temptations and sins originate in their own hearts, Jas. 1:14,15.

3. Their sinful flesh wars against the work of the Spirit, Gal. 5:17.

4. So long as they are in the world they groan to be delivered from their earthly and sinful bodies, 2 Cor. 5:2,4.

NOTE—Their joy and hope is in the person and work of Jesus Christ their Lord, Phil. 3:3,8,9.

5. Sin should be judged, not yielded to or condoned, 1 Cor. 11:31; Rom. 8:3,12.

6. Its dominion over them is broken; for they are not under the law, but under Grace, Rom. 6:14; 8:1-3.

7. In this life they must always watch against sin, and pray for deliverance from it, Matt. 26:41; Luke 11:4; Eph. 6:16,18.

8. Through Christ they will finally reach their heavenly home, and be free from all sin, Jude 24; 1 John 3:2.

LESSON No. 553.

Importance of the Doctrine of Sin.

NOTE.—The Doctrine of Sin is fundamental and therefore most important, 1 John 1:8,10; Isa. 5:20. Sin is the greatest fact in human history. It caused God to give His Son to die for us. A man cannot hold erroneous views about man's sinfulness without having erroneous views about God, and His plan of salvation.

The following considerations show the importance of this doctrine:

1. To convince of sin is the first work of the Holy Ghost, John 16:8.

2. To convince of sin and call to repentance and confession was the great work of Christ's forerunner, Luke 3:7,16-18; Matt. 3:5,6.

3. Its position in the great doctrinal epistle of the New Testament, shows how important it was considered by the Apostle in order to prepare men for the doctrines of grace, Romans 1:18 to 3:19, chapter 7.

4. Deep and searching views of the sinfulness of the human heart have characterized the holiest and best of God's prophets and preachers:

(a) Job, the most ancient writer known, felt his iniquities and sins, and abhorred himself, but was accepted of God, Job 13:23; 40:4; 42:5,6,8.

(b) David's sins went over his head, Psa. 38:3-5; 40:12; 51:3.

(c) Isaiah said, "The whole head is sick, and the whole heart faint," Isa. 1:5,6, 18; 59:1,2.

(d) Jeremiah said that the sin of Judah was written with the point of a diamond upon the table of their heart, Jer. 17:1, 9; 13:22,23.

(e) Daniel confessed, "We have sinned and committed iniquity," Dan. 9:4,5,7.

(f) Paul the Apostle was the "Chief of sinners," 1 Tim. 1:15.

NOTE.—John Knox on his dying bed said, "My heart sobs for its inward corruptions."

LESSON No. 554.

Practical Value of the Doctrine of Sin.

1. Failure to appreciate our sinfulness is the cause of so little love for the Savior, while right views of our state would awaken in us much love for Christ, Luke 7:35-48.

2. To have shallow views of the sinfulness of our hearts is to be deceived about

the facts in the case, and to be in a position of grave danger, Jer. 17:19; 1 John 1:8; Rev. 3:17.

3. All teachings and professions of sanctification that lead us to think that there is little or no sin in us are spurious and misleading, as they cause us to trust in a supposed righteousness of our own, rather than to rest wholly upon Christ, 1 John 1:8; Phil. 3:3,8,9; Isa. 64:5; Jer. 17:5; Gal. 3:3, 11,21,22.

4. Those who receive the testimony of the Scriptures about the sinfulness of their hearts are the best prepared to enjoy Christ their Savior in all His fulness, Matt. 9:12, 13; Gal. 2:17,18,21; Rom. 3:19,24; 5:20.

5. The conviction of his sinfulness and undone state by nature will war against the believer's pride, help him to walk humbly, and cause him to have a right appreciation of the Savior, and to justify God in all His dealings with him, Ezrag 9:13-15; Neh. 9:16-21; Dan. 9:8,9; Psa. 51:4.

6. True believers when in their best state have a great sense of the sinfulness of their hearts along with a clear view of the Savior's pardoning love, 1 Tim. 1:15; 1 John 1:7,9; Rom. 7:24,25; 8:11.

7. All teaching that belittles the sin of man belittles the sufferings of the Savior, and their infinite value; while the conviction of our own sinfulness will lead us to praise and magnify His Grace. Christ is precious to those who believe, not to those who have no sins, 1 Pet. 2:6,7; Matt. 9:12; Gal. 2:17,20; Rev. 1:5, 1, c.

LESSON No. 555.

Missionary LESSON.

THE LOVE OF CHRIST WHICH CONSTRAINED THE APOSTLE PAUL.

1. The love of Christ was not a sentimental fancy, but the love and pity of the Creator for lost and perishing creatures, John 3:16; Eph. 2:4,5; Rom. 5:8; 1 John 3:16.

2. The love of Christ was wholly unselfish. Through it He gave Himself for us, Gal. 2:20; Titus 2:14; He suffered for us, 1 Pet. 2:21; 3:18; He washed us from our sins in His own Blood, Rev. 1:5.

3. Paul recognized the claims of a dying Redeemer upon the redeemed, that they should not live unto themselves, 2 Cor. 5:14,15; 1 Cor. 5:19,20; 1 Pet. 2:12; 4:12.

4. If we are believers, the love of Christ was planted in us at our new birth, being shed abroad in our hearts by the Holy Ghost; and will respond to the needs of a perishing world, 1 John 3:14; 4:17; Rom. 5:5; 1 John 2:6.

5. Believers should not love in word, but in deed and in truth, 1 John 3:17, 18.

THE GOSPEL MESSAGE.

Representing the Work of the Gospel Missionary Union.

PUBLISHED MONTHLY BY THE
GOSPEL UNION PUBLISHING COMPANY.
Kuclid & Seventh St., Kansas City, Mo.

SUBSCRIPTION PRICE, 50 CENTS PER YEAR.
In clubs of Five, Separate Addresses, 25 cents.
Foreign Subscriptions, except Canada & Mexico, 60 cents.

GEO. S. FISHER, President and Editor, Kansas City, Mo.
E. W. SELBY, Secretary, Kansas City, Mo.
W. G. HAWKS, Treasurer, Kansas City, Mo.

Entered at the Post Office, Kansas City, Mo., as Second Class Matter.

December, 1912.

"And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber."

This wicked man, Tobiah, was on good terms with an indulgent "Charitable" priest, who had given him a chamber in the court of the house of God; there he was intimately associated with the service of God, and was in a position to do great damage to the cause of Jehovah. But we look back with thanksgiving to see how resolute and bold was that man of God, Nehemiah; he did not drive up in his carriage and suggest to Brother Tobiah that his health might be better in some suburb of the city, and that he would see about the careful packing up and removal of his goods, while he himself would ride with him to his new location.

That would have been the twentieth century plan, and Brothers Nehemiah and Tobiah would have gone together down the street, while "The Daily Temple Gazette" would have stated that owing to poor health and increasing duties, Brother Tobiah had left the work of the house of God. Or possibly the plan of moving would not have been suggested at all, and he would have remained in his great chamber, while to inquiring friends it would be quietly stated that the late suggestions of Prof. Tobiah as to the service of the temple had not been found available, but a personal attack on such a man, even though he was a notorious enemy of the God of heaven, could not be thought of. With kind, tender treatment perhaps some time he might be won over, and after all, religious contention may give rise to hard and unpleasant feelings, and does not seem to be in accord with the spirit of love.

Let us away with it all and look at God's picture. Nehemiah, with the fury of God in his heart and hand against the enemies of his God who would destroy the people of God, publicly casts forth all the house-

hold stuff of Tobiah out of the chamber, leaving not a cot or a stool for the repose of this destructive critic.

Would to God that the spirit of Nehemiah might come upon His servants in these dark days of apostasy.

We have revised and reprinted in this issue one of our articles on Christmas Day, hoping that at this season of the year it may claim the special attention of our readers, and that some of them may begin to purpose and prepare now for a Gospel observance of the day in the future. We shall plan to put the article in tract form, with other words regarding the evils of Christmas, and have it ready for circulation soon.

We hope in our next number to print a second part to Bishop Ryle's article on "The True Church." This will deal largely with the visible Church, and we shall purpose to publish both parts in one tract, praying that God may bless it to the salvation of some who belong to the Church or Assembly, but not to the Lord, and to the enlightenment of others who are bewildered as to the visible Church.

A friend in Pasadena, California, writes: "The appalling ungodliness as viewed through our eyes almost stuns one, but it is only regarded as another feature of progress by the great majority, who believe or profess to believe that mankind has at last become independent of Divine Government, which indeed they seem to be. Scarcely any one around us appears to give heed to the quicksand into which they are sinking."

How fast the people of fair California and her sister states are running their course away from God.

On the 8th of October, Mr. G. Fred Bergin of Bristol, England, who had been the Honorary Director of the George Muller Orphanages for some years, ended his earthly service, and we trust entered into the presence of the King. One of his last utterances was, "Tell my young brethren they may be too big for God to use them, but they can never be too small."

His son, Dr. Wm. M. Bergin, now takes up the work of the Orphan Homes, and may the blessing of the God of his father and of George Muller rest upon him.

The Christian Workers Magazine, Dr. James M. Gray of the Moody School, Editor, in its December issue, states:

At the Federal Council of Churches, which will be held in Chicago December 4-10, it is expected that the most representative members of the various denominations will be present.

A mass meeting to which labor unions, brother-

hoods, and all men's organizations will be invited will be held Sunday afternoon, Dec. 8, in the Olympic Theater, with provision made for overflow meetings. The speakers will be William Jennings Bryan, the Rev. Washington Gladden, D. D., and the Rev. Walter Rauschenbusch, D. D.

If Voltaire, or Martineau, or Robert Ingersoll were still alive and were advertised to address this Church gathering with others, we wonder if *The Christian Workers Magazine* would have noted it without a word of protest, and yet this same Prof. Rauschenbusch has declared that Christ exalted morality and human goodness above the written Word of God; he casts discredit on the four Gospels asserting that we cannot be sure that they have been correctly reported; he calls Paul a "Free lance" in theology, plainly teaches that he was in error, deprecates his dogmatism, and conceives of him and the Apostle John as being at swords' points on certain doctrines; he casts suspicion on the entire New Testament, and says that any judgment of original Christianity based solely on that, is incomplete and erroneous. And Dr. Haideman has well said:

Mr. Rauschenbusch would make the tabernacle and the temple little better than places of crude and ignorant worship—filled with "The stench of blood and entrails," and the priests who officiated there in obedience to a "Thus saith the Lord," no better than "Expert butchers." He would relegate the Mosaic ritual to the category of other sacrificial and superstitious religions, and make the God of the Hebrews a tribal god alone. And all this, that the prophets may be supposed to have laid the foundation of a moral system—a brotherhood kingdom—whose aim and intent shall be the social salvation of the world—a salvation which is dependent, not upon a bleeding sacrificial substitute, but upon the cultivated ability of man to do justly, love mercy, and seek to walk in unselfishness and humility.

Has the spirit of the Reformers gone dead forever?

The last reports from Guayaquil, Ecuador, tell us that there are a large number of cases of Bubonic Plague and Yellow Fever there now, and that many people are dying.

The rains have commenced in good earnest, but our Mission House, while not finished, is well roofed, floored and screened, and we trust that our friends there will be kept in comfort and safety, and be able even in this trying season of the year to carry on their Gospel work. Mr. Woodward is not very well. Miss Danielson is yet poorly, while Mr. Funk is still troubled with asthma.

At Caleata, on the mountain-side, Misses Boehne and Easley are repairing and adding to their house, and this has taken up much of their time. We suppose that the class for the purpose of teaching a few boys so that they can read the Quichua Scriptures is in progress. According to the

world the lot of our sisters is cast in a hard, lonely field, but if the Master be with them and bless their service, all will be well.

The Men and Religion Forward Movement is still bearing its evil fruit, as the following report taken from a prominent religious paper in the East plainly shows:

There are various paragraphs in the report of the Social Committee of the Men and Religion Forward Movement which read like a bad joke. We are told that "The theater has been a religious institution during most of the world's history," and that it is "The daughter of the church." The Y. M. C. A. is asked to arrange dancing gatherings in its buildings. It is urged that the churches see to it that their young men are provided with pool tables, which, with other amusements, "Would tend to make the work of garnering a harvest of souls saved much easier, all of which would redound to the glory of God and make the establishment of that Kingdom here on earth which Jesus came to do (!) the nearer at hand." Not a word of Scripture is to be found from end to end of the seventy-five pages, but space is given to various quotations from the *Zend Avesta*, the sacred book of the Persian sun worshippers. We are informed, for example, "That the riches of Volu-manu shall be given to him who works in this world for Mazda."

Dreadful.

We are very sorry to learn that the independent Mission to the Navajo and Other Indian Tribes, started by our friend, Mr. W. R. Johnston, and of which Mr. F. G. Mitchell was President, has given up the battle as a Mission, and has been entirely turned over to the Presbyterian Church. It is easy to suggest and write that this is an "Advance," but when we consider the sad condition of the Presbyterian Church, the unsound state of her preachers, and the worldliness of her people—When her leaders speak of the Roman Catholic Church as a "Sister Church,"—we cannot but believe that the advance is downward instead of upward.

Alas, what influences are at work to band together the sons of Adam, who will be set in array against the Son of God at His Coming!

A friend has written us that as Mr. S. D. Gordon has withdrawn his offensive book, "Quiet Talks About Jesus" he does not wish or think it right to longer pursue him. We have no evidence that he has withdrawn this book, and on writing Dr. Robt. McKilliam, the Editor of *The Morning Star*, of London, who had at one time some correspondence with Mr. Gordon about the matter, we have received the following reply:

"I have no knowledge of the fulfilment of S. D. Gordon's promise either to withdraw his book 'Quiet Talks About Jesus,' so dishonoring to our Lord, or to revise it

with omissions and corrections righteously complained of. And yet on the strength of that *promise* he was received and lauded and idolized at Keswick."

There also came to our hand last month the following words from a Missionary of the China Inland Mission in China:

I appreciated very much the two booklets, "The Drift of the Times, 'Quiet Talks About Jesus,'" and "The Down-Grade Movement." I should liked to have had an extra copy or two for distribution. I heard S. D. Gordon in Kuling this summer, and felt about his teaching exactly what you say in the booklet; and it was sad to see the crowds who went to hear him, and on the other hand to see the few listening to the good, solid, practical, Biblical teaching of another man there, who was too sound to be popular! I trust your booklets may be widely read and circulated, and may do much towards stemming the terrible tide of erroneous teaching now so prevalent on all hands. May God richly bless you in the work of standing up for His precious truth!

The following are some of the statements made by Mr. Gordon in his book:

The devout Hebrew, the earnest heathen, and the more enlightened believer in Jesus group themselves here by the common purpose that grips them alike. The Hebrew with his sacrifice, the heathen with his patient continuance, and the Christian who *knows* more in knowing Jesus, stand together under the mother wing of God.

The cross was the invention of hate. There is no cross in God's plan of atonement.

Anybody, anywhere, with a truly reverential thought upward, and a controlling purpose to be right in his life, will find the door swinging wide. No other badges or tickets required. This would include that remarkable woman of India, Chundra Lelah, (an Indian Priestess) all those weary years before the simple story of Jesus brought its flood of light and peace, and all of her innumerable class.

We do not believe that Mr. Gordon has changed either his heart or his doctrine, and we rejoice at every voice that is raised in warning against his destructive views of God's great Salvation through the precious Blood of His holy Son.

A man who was anxious about his soul came home from his daily work and lifted his little boy on his knee. The child took his watch from his pocket, and holding it to his ear, he said:

"It says tick, tick, tick, papa. How many ticks does it say in a day, papa?"

"Oh, I don't know, child."

"How many ticks have I lived, papa?"

"A lot, ever so many."

"How many have you lived?"

"Oh, don't bother me—thousands I suppose."

"How many more ticks will you live, papa?"

The man was staggered. The question went home to his soul as a message from God. He took his supper in silence, and then tried to read the newspaper. The child was put to bed. His wife went out and he was left alone. All was silent—except the clock. Tick, tick, tick—"How many more ticks will you live?" it seemed to say. "Bother the thing," said he. But it went on—tick, tick, tick. At last he rose and stopped it. Ashamed of his weakness, he went out, and ere long, under the

guidance of God, he found himself near a Mission hall. He thought he would go in. As he entered the preacher gave out the hymn:

"Swift the moments fly away,

First the hour, and then the day;

Next the weeks, the months, the year,

Stent away and disappear."

That night he trusted in Christ and was saved.

Unsaved reader, "How many more ticks will you live?"

We have now printed the article, "Why We Oppose the Revision," by Dr. Bishop in tract form, and it is already in demand, Dr. L. W. Munhall, the Evangelist, of Philadelphia, having sent in the first request for a thousand copies before it was off from the press.

It is not claimed that the King James Version was a *perfect* translation of the Original Manuscripts, and it is not contended that as a book for reference the Revision may not sometimes be helpful, but there were Unitarians on the Revision Committee, and undoubtedly Higher Criticism had its influence, while the wretched translation of 2 Tim. 3:16 helped to break down the belief in the Plenary Inspiration of the Holy Scriptures.

Of the system on which Drs. Westcott and Hort constructed their Revised Greek text, and which the Revisers of the New Testament so largely adopted, Dr. Scrivener, the greatest scholar in this field of Biblical literature, writes: "It is destitute not only of historical foundation, but of all probability," and he called the Revision "A Splendid Sin."

Bishop Wordsworth, perhaps the best Greek scholar of this century, asks, "Can the Church of England consistently accept a version in which 35,000 changes have been made, not a fiftieth of which can be shown to be needed or even desirable?" Dr. Lightfoot, England's great scholar, says: "The Revision must be revised again. It can never take the place of the Old Version."

The learned Dean Burgon states that the so-called Revised Version not only murders the Queen's English, but is a disgrace to the scholarship of the age. It was a grand opportunity lost. Dr. Tregelles comments thus on the translation of 2 Tim 3:16: "To some who are aware that much controversy has been carried on over this text it may seem as if I were assuming the Authorized rendering to be correct; I do so assume rather than the Revised, because the words will bear no other rendering;" while Dr. Nathaniel West writes as to the same verse: "The truth is the translators yielded to the demands of the Higher Critics. It was a *high crime*, and that one translation ought to kill the Revision."

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

OUR WINTER MEETING.

"I have somewhat against thee, because thou hast left thy first love."

God grant that these words may not need to be proclaimed against us.

We now plan to hold our Winter Conference at our Mission Home in this city, beginning with a watch-night service at 9:00 P. M., Dec. 31st.

On Wednesday, the first of January, there will be but one service—a Missionary meeting at 7:30 P. M. Thursday and Friday, services will be held at 9:30 A. M.; 3:00 P. M., and 7:30 in the evening. On Saturday the evening meeting will be omitted. Sunday, the 5th, there will be services at 10:30 A. M.; 3:00 P. M., and 7:30 in the evening.

We cordially invite our friends to gather with us, and they will be cared for freely at our Home as God may supply our need.

This is a day of money making and of pleasure, but the Coming of the Lord hastens on, and it is high time to awake out of worldly sleep. We trust, therefore, that those who read these words will not lay them down without a prayer that God may direct them in the matter of meeting with us.

CHRISTMAS DAY.

How sweet and solemn the words—The Day of Christ. Amid the dark and dreary days of all the ages, amid the wreck and desolation of the lives of men and nations, this Day shines out with wondrous light,—bringing for sinners, a Savior; for prisoners of the pit, the liberty and joy of heaven. The Heart of God, taken from His bosom, clothed in human form, so that He could be truly called "The Son of Man;" THAT, the foundation for the Day.

Yesterday, He was in His Father's house, exalted on His throne, having all riches, honor, and glory. Today, the roof of a stable shelters Him, on earth He lies, a Helpless Babe, covered with the flesh of men, and the garments of the poor, and before Him stretches the weary walk through poverty, suffering and shame, to the Cross—TO DIE. THIS WAS GOD'S CHRISTMAS GIFT TO MEN; He saw the iniquity, the woes, the awful need of man. The Father gave His Son to wicked enemies, that, by His agencies and death, some of them might be reconciled to God.

That Day, the angels looked down and wondered at the love of God that gave the Gift,—today they must look down and wonder as Christian men commemorate the

Day. To the heartless world,—whether wearing the name of Christ, or not, whether members of the Church, or not,—little need be said. What is the Day to them? Simply an idle hour of fleshly desire and gratification; THEY KNOW HIM NOT. But to the children of the Father's Grace, words that burn and break, and perhaps leave the scars of chastisement, but change the heart and life, may well be spoken.

Is this a day for banqueting, for feasting in the home? O thou redeemed man, let the Holy Spirit lead thee to the lonely throne of God. Behold the Babe of Bethlehem. Stop from thy worldly course; consider what the Day means. Look, thou, and see a thousand millions for whom "The Man of Sorrows" lived and died, who never yet have tasted a morsel of the Bread of Life. Hear thou that cry, the cry of the doomed, that comes from their lips as they drop fast into the grave and hell, and then,—canst thou go and feast on this Day? If thou canst, the angels may well wonder if thou dost really understand His love, or the darkness of the pit from whence, by His Gift, thou thyself wast dug.

O woman, in thy peaceful home today, with friends about thee, because He was a homeless, friendless wanderer, is this a day for giving to thy relatives and friends, PRESENTS, many of them useless, and often only presented for fear that something will be given you? Must you have a part in this wasting of millions of dollars? Will you see the suffering, hungry women and children, almost at your door, and hear the wail of millions of heathen widows without His peace, and then throw away the money that might bring to hungry ones the necessities of life, and to darkened hearts the Gospel of His love? If so, we may well doubt if thou hast leaned thy head upon thy Savior's breast, and come to know the tender yearnings of His heart for those who suffer.

O Church of God, and fathers and mothers, do you say we must make this day a pleasant time for the children? On with the entertainment array them in fine clothes, up with the Christmas tree, haste with the good repast, set in order the costly furniture, press down the loud pedal of the piano, and sing fast joyous songs, "Christmas comes but once a year,"—while the poor famish and die, the desolate heathen wail, the angels weep, and the heart of your Lord is heavy and distressed. And then, do you wonder that the children are selfish? that they do not seem to care for the things of God after the day is over? and that you yourself had no liberty in prayer at the cold prayer-meeting the next night?

Unless your plans and purposes for this Day are in accord with the mind of Him who gave Himself to found the Day, in years to come your children rising up may curse your name.

Christian friend, hast thou said "This is a day for friend to meet friend,—what joy to look into the faces of those who love us?" This is not the record of the day as written in THE BOOK, but a FRIEND came to meet enemies, His chief joy was to look down with love upon those who despised and hated Him, and show them kindness,—the kindness of God. Dost thou desire that thy poor, selfish heart have true rejoicing? Go thou and do likewise.

Will it cost me something? Yes, to make a Christmas Day,—God kept nothing back, but gave His most precious Gift, His only Son. It will perhaps cost you a hard fight to change YOUR WAYS, and follow in HIS WAYS. What will my friends think? They will probably consider you queer, very cranky, possibly stingy. What shall I say to those who give me presents? If you do not actually need the gifts, tell the giver that you cannot accept them for yourself, but will pass them on to destitute ones, or sell them and give the money for the spreading of the Gospel; or send them back, and let it be known that you do not wish to receive presents on this Day.

How shall I explain matters to the children? Confess to them your past mistake or sin, tell them fully about the first great Christmas Day, show them how they themselves may give, not a few potatoes or old clothes through the Sunday School for the poor, and then expect and receive something especially fine at home as a reward, but give with love the best things they have for His sake. They will soon understand you, and throughout eternity may bless you.

Christian brother and sister, this is a Day for heart-searching, for home-searching, for property-searching, for Church-searching, for life-searching. If in this solemn, quiet march, under the shadow of His Gift—a Son to die—thou dost find much pride and selfishness, as thou valuest thy eternal reward and the "Well done" from His lips, heed these poor words of warning, and get thee quickly back to the Manger, to the Cross, and to the Heart of God, and there abide until thy hard heart is broken by His love.

"AND WHO IS MY NEIGHBOR?"

KANSAS CITY, Dec. 20, 1912.

My Dear Fellow-Workers:

"He looked on him, and passed by on the other side."

Alas for eyes that only shield the life

from neighborly self-sacrifice. We see the needy coming and shut the door. We see the humble homes of want and take another street. We see the neglected tribes of earth without God and without hope as God's servants draw back the curtains, and we turn to our own families, our ease and our comforts. Oh, how that *look* may be recorded against us. Better not to have known—better to have been born blind than to look upon the needs, the sorrows and the sins of this poor world, and then to *pass by on the other side*. Selfish heart with the name of Christ upon thy lips, may God have mercy upon thee.

We arrived at Panama early Wednesday morning, November 13th, and I was tied up in Quarantine until Saturday forenoon, and then I found out that there had been heavy rains along the line from Buenaventura to Cali, and that in all probability the Railroad was not running and the mule road impassable. The Steamer *Manavi* from Tumaco and Buenaventura was expected to arrive Sunday, and on Monday I learned from the Steam Ship Agents and from the Colombia Confidential Agent who has charge of despatching the Colombia mails, that some five bridges had been washed out, and that it might be at least thirty days before the trains would be running again, and that the mule road had been damaged beyond use. It seemed therefore necessary for me to give up the trip to Cali, and for this I was very sorry.

I found Panama still the same roaring, rushing, wicked city, and with the Gospels from Mr. Brading of the Scripture Gift Mission of London, the Spanish tracts from Mr. Grant of Los Angeles, and English tracts from our own office, I made a business of tract distribution and found a kind and ready reception. Sunday evening I went to the meeting of the Christian Mission, but the whole procedure seemed so insincere that I slipped out and listened a few moments at the door of the Baptist church, where the minister appeared to be lecturing on temperance. I then stopped a few minutes at an out-door meeting of the Salvation Army; here the speaker was eulogizing some person who had lately died. These were all meetings for colored people and in English. Leaving then these various gatherings I fell back to my tracts. May God yet send some true Gospel Preachers to the poor Spanish and English speaking people of Panama.

I have on this trip had a personal conference with a man who has served one of the large Missionary Boards for some five years in South America, and he tells me a sad story of the work of two Societies belong-

ing to the great denominations in that land.

If the truth as God sees it was set forth in the light of day what a blushing of faces there would surely be, and how much Grace we all need to walk sincerely before God and speak honestly of our service for Him.

Tuesday afternoon I took the train for Colon and could see much of the Canal as we rolled along. The great work seems to be really coming to its consummation, and then what changes there will be in sea navigation, especially for our west coast of South America.

I had not stopped over in Colon for some years and I found it greatly changed, but not for the better I fear, and here also I found a ready reception for Gospel tracts. I was glad to again meet our old friend Mr. Yates who in the early day spent some time with us in Ecuador. His years are climbing up, but he still works in the Baggage room of the Railroad Company.

I had some discussion in my mind whether to ship for New York or take the Steamer for New Orleans. I had been a little afraid of the cold at New York, and when I found that the Panama R. R. Steamer *Cristobal* was chartered for a Congressional party and did not carry general passengers, there was nothing for me to do but to embark on the *Abangarez* of the United Fruit Company for New Orleans.

Therefore on Thursday afternoon I was safely aboard and we were soon steaming out of the harbor for our four and one half days' run. This Steamer carried only first class passengers, and the weather was fine and the sea calm the entire journey, so that I had a very comfortable and pleasant trip, but the drinking and worldliness of the passengers was distressing, and alas! I found little heart or courage to rebuke this sinful tide.

Late Monday afternoon we entered the jetties and passed Quarantine, and then continued our course up stream until about

2 or 3 o'clock A. M. when we landed in our homeland city of New Orleans. Early in the morning we were disembarked and I soon found the office of my old friend Mr. James Sherrard, at the Seaman's Bethel, who showed me no little kindness. I also had the joy of seeing for the first time face to face our friend Dr. C. F. Secord of Guatemala, Central America, who was just returning from France.

Wednesday morning I took the Illinois Central train for St. Louis, passing through my old home town of Cairo in the dead of night, and at 9:25 Thursday evening I saw the lights of Kansas City gleaming across the river. We crossed the bridge, entered the depot, and I was soon home again, ending my fifty-fourth voyage on the seas, and unnumbered trips by rail.

Home!—Yes, thank God for the homes of earth, those oases in the pilgrim journey that give our tired hearts and bodies a bit of shade and a drop of water, and where our loved ones comfort us and with patience bear with our many failings, but we are still travelers and sojourners saluting the promises, and looking for that city that hath foundation whose Builder and Architect is God.

My fellow-workers, let us gird up our loins and hasten on. Some sweet day we trust that we shall, through Sovereign Grace, pass through the gates leaning upon the arm of our Beloved, and while all heaven rejoices at the wonders of His Grace, enter the City of our God to go out no more forever.

With such a holy Hope, let me joyfully sign myself,

Your pilgrim brother,



GOSPEL MISSIONS TO THE UNEVANGELIZED.

Directory.

MOROCCO MISSION.	
Geo. G. Reed, Secretary, Sifru,	{ P. O. Address, Sifru, (vln
VICTOR SWANSON,	" { Fez) Morocco, North
F. C. ENYART,	Mequinez, Morocco, North Africa.
MRS. F. C. ENYART,	" " " "
MISS MAUDE E. CARY,	" " " "
MISS A. BELLE MARSHALL,	In the United States.
MISS ELIZABETH V. TRYON,	" " " "
ECUADOR MISSION.	
John Funk, Financial Secretary,	Casilla 698, Guayaquil, Ecuador, South America.
MRS. JOHN FUNK,	" " " "
MISS JULIA V. ANDERSON,	" " " "
MISS IRENE E. DANIELSON,	" " " "
W. D. WOODWARD,	" " " "

NAVAJO MISSION.	
CHAS. OLSON,	Mecons, } Post Office Address,
MISS L. LEONORA BOELINE, Caliente,	} Casilla 11, Rioabam-
MISS LELA EASLEY,	" " } ba, Ecuador, South
MISS ELLEN HYDE,	Rioabamba, } America.
C. P. CHAPMAN,	In the United States.
L. FREELAND,	" " " "
MRS. L. FREELAND,	" " " "
T. W. JOHNSTON,	Call, Colombia, South America.
NAVAJO MISSION.	
H. R. Holcomb, Secretary,	Tuba, Arizona, U. S. A.
MRS. H. A. HOLCOMB,	" " " "
MISS EMMA JOHNSON,	" " " "
MISS CLARA E. HOLCOMB,	" " " "
CONARD VANZEE,	In Minnesota.
MRS. C. VANZEE,	" " " "

Gospel · Missionary · Union.

INCORPORATED — CABLE ADDRESS, "ELZAPHAN," KANSAS CITY.
HOME TELEPHONE, EAST 1199.

ABILENE, Ks., ADDRESS.
REILLY BUILDING.

GENERAL OFFICE —
KANSAS CITY, MO., U. S. A.
EUCLID & SEVENTH ST.

NEW YORK ADDRESS.
1631 BROADWAY.

"To give light to them that sit in darkness and in the shadow of death."—Luke 1:79.

THE DOCTRINE:

We believe in one God, who is revealed in Scripture as subsisting in three equal persons, Father, Son, and Holy Spirit; in the verbal inspiration of the Scriptures of the Old and New Testaments as originally given; in the substitutional atonement of the Lord Jesus Christ; in salvation only by faith on Him; in the eternal punishment of the unsaved; and in the personal and premillennial coming of our Lord.

THE SERVICE:

MISSIONS AMONG THE HEATHEN:—Morocco; Ecuador; Navajo Indians, Arizona: GOSPEL WORK IN THE WESTERN STATES. THE BIBLE INSTITUTE, Kansas City, Mo., offers instruction in the Bible, experience in City Mission work, preparation for work among the Heathen. Students are received without reference to financial condition, but it is hoped that in answer to prayer all may have a part in supplying the needs of the Home.

THE GOSPEL UNION PUBLISHING COMPANY, ISSUES: THE GOSPEL MESSAGE—monthly—Gospel and Missionary tracts.

No collections are taken, and no appeals are made for money. Economy is practiced. No debts are incurred. All the laborers engage in the work without promise of financial support, and must have their expectation from God.

Offerings Received at the General Office, Kansas City, Mo., During the Month of Nov., 1912.

Receipt numbers followed by "d" denote offerings reported by our Missionaries and State and Local Workers in the Homeland as having been received direct from contributors.

—Contributions should be forwarded to the President, Geo. S. Fisher—

MOROCCO MISSION.			Date.	Rec. No.	Amt.	the unevangelized, which are entered with the funds of the particular Mission visited.			Date.	Rec. No.	Amt.	
Nov.	1—962	\$ 5 00	Nov. 25—	1014	\$ 3 00	Nov. 1—	982	\$ 1 00	Nov. 30—	1030	\$ 2 50	
	2—964	5 00	29—	1017	5 00	2—	985	34	1031	d...	71 57	
	6—978	24 94	30—	1033	15 55	3—	989	50	Total.....\$194 08			
	11—986	7 50		1034	17 00	970	\$ 8 00		THE BIBLE INSTITUTE.			
	991 d.	1 15		1037	2 70	971	10		Date.	Rec. No.	Amt.	
	998	3 00		1038	1 00	972	10		Nov. 2—	983	\$ 1 00	
	1000	2 50		Total.....	\$323 25	973	10		4—	988	70	
	14—1001	75 00		Quichua Building Fund.			974	10	7—	984	50	
	15—1002	5 50		Date.	Rec. No.	Amt.	11—	993	1 50	8—	985	4 00
	19—1007	4 50		Nov. 25—	1015	\$ 12 50	14—	1001	40 00	11—	996	2 00
	21—1009	4 50		NAVAJO MISSION.			30—	1020	25	13—	1009	3 50
	1011	5 30		Date.	Rec. No.	Amt.	1021	60	14—	1001	75 00	
	23—1013	1 79		Nov. 6—	978	\$ 22 60	1922	05	19—	1008	3 04	
	30—1032	1 00		9—	987	1 00	Total.....			29—	1018	50
	Total.....	\$145 79		11—	995	5 00	\$ 54 94			30—	1023	1 00
ECUADOR MISSION.				14—	1001	50 00	STATE AND LOCAL WORKERS—					
Date.	Rec. No.	Amt.		30—	1035	3 00	HOMELAND.					
Nov.	1—982	\$ 5 00		1036	2 00		Date.	Rec. No.	Amt.		Total.....	\$ 96 96
	4—986	2 00		Total.....	\$ 83 80		Nov. 4—	968	\$ 2 00	GOSPEL AND MISSIONARY		
	6—980	1 80		OTHER SOCIETIES.			6—	974	1 41	BOOKS AND TRACTS.		
	7—982	2 50		Date.	Rec. No.	Amt.	975	d...	60	Nov. 1—	961	\$ 4 00
	983	5 00		Nov. 30—	1019	\$ 10 00	976	d...	3 00	4—	967	2 00
	8—986	3 50		GENERAL FUND.			977	d...	1 70	6—	979	1 00
	989	25		For office expenses, personal needs and general traveling expenses of officers of the General Council—aside from expenses in connection with visiting our Missions among			11—	988	5 00	11—	989	1 00
	992	50					989	8 00	14—	1001	20 00	
	993	15 45					14—	1001	40 00	15—	1002	5 00
	1004	7 65					15—	1002	5 00	18—	1005	50
	997	2 50					18—	1008	2 00	21—	1011	1 00
	14—1001	200 00					30—	1026	9 25	22—	1012	45
	16—1003	2 00					1027	d...	4 90	27—	1016	1 50
	18—1004	1 00					1028	d...	29 85	Total.....	\$ 35 93	
	1600	5 00					1029	d...	75			
	21—1010	1 10										

Special Gifts for the Bible Institute—8 pounds Sugar, 1 gallon Syrup, 8 bars Soap, 4 pounds Butter, 4 pounds Butter.

FORM OF BEQUEST—I give and bequeath to the Gospel Missionary Union, incorporated under the laws of the state of Kansas, Dollars, and I direct that the release of the President, or the Chairman of the Board of Trustees, for the time being, of the said Society, shall be a sufficient discharge to my executors in the premises.

In case specific real or personal estate is devised, the following should be used:

FORM OF DEVISE—I give and devise to the Gospel Missionary Union, incorporated under the laws of the state of Kansas, the following described property, to wit: _____, with the appurtenances, in fee simple, for the use, benefit and behoof of the said Society forever.

All wills should be witnessed by two persons, who state over their signature that they saw the maker sign the paper which he acknowledged to be his last will and testament, and that they have signed it as witnesses at his request, and in his presence and in the presence of each other.

"If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not."

PROTESTANTISM AFFIRMATIVE.

It is frequently asserted by Roman Catholics and high church Anglicans that Protestantism is negative in character, and is not fitted for the great affirmations of Christianity. Partly for this reason there is a portion of the Protestant Episcopal Church in the United States which desires to eliminate the word from the corporate name of the Church.

A correspondent of the "Living Church," however, rightly states the fact that Protestantism is affirmative as well as negative. He says: "The word Protestant is by no means all or only what its critics allege. Etymologically it has no negative sense at all. It does not mean 'anti' anything in derivation, but is perfectly good Elizabethan English for 'affirm' or 'declare.' To protest is not necessarily to protest 'against.' 'The man did solemnly protest unto us' (Gen. 43:3). 'I earnestly protested unto your fathers in the day that I brought them out of the land of Egypt, even unto this day, rising early and protesting, obey My voice' (Jeremiah 11:7). 'I protest by your rejoicing' (I Cor. 15:31). Every time that this word occurs in the Authorized revision its sense is entirely affirmative. On the other hand the Latin revision uses 'protestatur' where the English has 'The Holy Spirit witnesseth in every city' (Acts 20:23).

"The protest of the English Reformation was a positive effort to restore and establish the principles and practices of earlier and purer times. It was more than a protest against and a repudiation of medieval extravagances and abuses. The Protestantism of Cranmer and Laud was affirmative, like that of the 'Magna Charta,' and the 'Declaration of Independence.' To both these worthies the word and what it stands for were without offense."

WHY A ROMAN CATHOLIC GOES TO CHURCH.

It is probably true that a larger proportion of the members of the Roman Catholic Church than of Protestant Churches attend public worship. The explanation of this fact brings out some of the characteristic differences between the two communions. It is sometimes said that Roman Catholics attend church better than Protestants because of the stronger hold which the priesthood has upon them. While it is true that the Roman Catholic priest holds a sway over the minds of his people which a Protestant minister would not think of wielding, yet this does not fully explain the situation. The difference really lies in the different views held by the Churches as to what is the primary constituent of public worship.

The Protestant believes that public worship should consist in prayer and praise and the preaching of the Word, with the administration of the sacraments as frequent as is necessary. The Protestant approaches God through Jesus Christ, the one Mediator between God and man, relying upon the guidance and help of the Holy Spirit, the infallible Teacher of the Church. These are pre-eminent reasons for the public worship of God, and should command the obedience of all people. But in order to have value it must be a free worship. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Acceptable worship must be glad and free and intelligent. In order to be "in truth," it must accord with the teachings of Him who is "the Way, and the Truth and the Life."

The reasons for the Roman Catholic's attendance upon the services of his Church are entirely different. A leading Roman Catholic paper reproduces with approval the statement of Dr. Maurice Francis Egan, United States Minister to Denmark, as to "the primary and all-important reason why a Catholic goes to Church." He says: "If I were a Protestant, I think I should go to church to show in a special way my reverence for Christianity as

the redeeming force in civilization, and as a matter of decent respect for the Lord of All, who elects to receive His subjects and children on the first day of the week. But as I am a Catholic, I go first, because I am commanded to hear Mass on Sundays and holy days, on pain of sin; second, because I believe, under the accidents of color and other outward appearances, there exists the Real Presence of Christ, God and man, in the substance of bread and wine, after the priest has repeated the words, 'This is My body and this is My blood.' In church, then, God as Love, communicating with man, is more really present than anywhere else. I do not go to hear the sermon: I can as a rule read a better sermon at home. I do not go for the music, for the music is often hopelessly unpleasant, and I can do better with a gramophone, which I can stop when I want to! but the one, great, permanent attraction for the Catholic is the presence of Christ, body and blood, soul and divinity, in the tabernacle before which the light perpetual burns. For this, great arches are built, splendid windows painted, great choirs organized, and eloquent preachers trained. With all these and without the Eucharist, which is the center of the Mass, the most magnificent church is empty. With these, the humblest shed is full of glory and miracle."

With reference to this statement of Minister Egan it should be noted that he says he would go to church because "he is commanded to hear Mass on Sundays and holy days on pain of sin." This is a command of the Church, not of the Bible. Its only authority is tradition and not inspiration. The Scriptures know nothing about Mass and do not acknowledge any "holy day" except the Christian Sabbath. While the Protestant recognizes that failure to perform any Christian duty is a sin, which must be repented of and put away, to the Roman Catholic, "on the pain of sin" means that every sin must be confessed to the priest and for it he must have the priest's absolution in order to be in good standing in the Church. Here emerges another extra-biblical custom, "the confessional," which includes priestly absolution. This is where the priest gets a "stranglehold" upon his people, a hold not contemplated in the Bible.

In the second place Minister Egan says he goes to church because of the "Real Presence" in the Mass. That is, he believes that after the priest has blessed the wafer in the Eucharist, it becomes the actual physical body and blood of Jesus Christ, although it continues to all appearance to be a piece of bread and has all the qualities of bread. This is a meaning which Romanists put upon the words of our Lord in the institution of the Last Supper when He said, "This is My body."

To Protestants this language is a plain case of metonymy, where the thing that represents is identified in thought with the thing that is represented. There are numerous other instances of its use in the Bible. The Roman Catholic construction is a monstrous contradiction to all the evidences of the senses, and gives easy plausibility to all the superstition which has surrounded a simple memorial ordinance of the New Testament. This reason for the Roman Catholic's attendance at church is also extra-scriptural and arises out of a mass of tradition which the Roman Church has elevated to an equality with the Bible as a source of religious authority.

Surely the larger attendance upon merely man-made ceremonies is of less value in the sight of God than the smaller gatherings of worshipers who are intent upon approaching God in the way which He has appointed. It is well to remember the words of the Master to the Jews, how He said, "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrine the commandments of men."

Christian Observer.

[**Will Be.**]

BRANNEN, D. D.

The thought carries a very rich suggestion. While He abides the same; God reveals Himself to each generation and each man according to the needs of that man and that generation. To us He is not only the fulfillment of all of our needs, but the One who fulfilled the needs of our fathers, under different circumstances and confronted by other tasks. To our children He will not only be the fulfillment of their needs, but the One who was sufficient for all the crises of the past.

He is to each man all that the man will let him be. "I will be that I will be." He would adapt Himself in fullest measure to the idiosyncracies, the weaknesses, the purposes, the aspirations of each man.

Some time ago, on the corner of a city street I saw a one story, substantial brick structure. In this building a very prosperous business was being conducted. Recently I passed the same corner. In place of the one-story structure there was a sixteen-story building of granite and marble. Instead of one business, nearly five hundred businesses were being conducted in the stately edifice. The same plot of ground accommodated the office building as had accommodated the one-story brick structure. But the life, the power, the reach of the plot of ground was immeasurably greater with the office building than with the one-story structure.

This is a parable of human life. It is ours to have a poor, limited, meager God, or a God whose sweep is limitless and omnipotent. "I will be that I will be."

The phrase is

The Expression of Divine Purpose.

Our lives were made for the dwelling place of God. "Lord, Thou hast been our dwelling place in all generations." The primary purpose of our existence lies not in accomplishing stupendous tasks, nor in accumulating vast stores, but the purpose of our existence is to let God be what He will be in us and to us and by us. This is the essential measure of progress. As we cast our eyes back over the past, we measure progress by new discoveries that have been made, by increased bank deposits, by new manufactories, by an enlarging commerce, by new methods of education, by the increasing area of culture. These are but subordinate factors in progress. The true measure of human progress lies in the increasing habitation of God in the spirit and life of man. The more God expresses Himself in the spirit and life of man, the finer the type and the greater the degree is his advance.

We are familiar with human names—John, Susan, Thomas, Edward. These names mean much or little to us according to the personalities with whom they are associated. Some of them are associated with mere acquaintances; some of them with dear friends, some of them with personalities who have woven themselves into the texture of our very souls. To one person John is the dearest name in the world because the person of John fills soul and life. This is true in an infinite degree of God. His glorious Name means much or little to us according to the place He fills in us. The person symbolized by John cannot occupy a deeper or larger place. Finite affection remains finite. There is no such limitation regarding God. He means more and more to us as He fills a larger and yet larger place in soul and life.

Milledgeville, Ga.

There is a difference between pity and sympathy. One is thrown at you, the other walks with you.—Lillian Bell.

It is only when we cultivate a spirit of helpfulness, that we can have fellowship with Him who went about doing good.

For the Christian Observer.

FRET NOT THYSELF.

BY MARGARET SCOTT HALL.

Fret not thyself o'er future ills, nor fear;
The present is so full of pain and need,—
So fraught with woe produced by selfish greed,
Our hearts are full, and falls the briny tear
O'er countless ills. Try but to understand
The Father's will. No evil shall befall;
Trust in His word, and led by His own hand
Fret not thyself, He overcometh all.

Faith in Christ's promises our lips profess
As weak and helpless unto Him we cry;
Thou shalt not be afraid. His righteousness
Shall, all sufficient, every need supply.
Fret not thyself, but let thy life attest
Thy faith. His grace alone grants peace and rest.
Kirkwood, Ga.

For the Christian Observer.

BOUGHT OUT OF THE MARKET.

A Parable on Galatians 3:13.

BY REV. J. G. GARTH.

Once there was a king who had a son, a magnificent, manly fellow, who had reached the estate of manhood. The king also had a province, a beautiful land, rich and fertile and abounding with many streams, whose inhabitants were law-abiding, useful citizens, who paid tribute to the king with cheerfulness and love.

This province, however, was very near the domain of a robber chieftain, who had sworn everlasting enmity to the king, and was biding his time when he could usurp authority over this province before mentioned.

The King resolved to place his favorite son over this province, and he did so, and gave him a beautiful woman to be his wife, as capable as she was lovely, a true helpmeet to the king's son.

The King had all confidence in his son, but he sent with him, as a friend and advisor, the wisest man in his realm. So wise and profound was this counsellor, that he bore the name of The Law. The king's son was named Adam. The province was the Earth.

The reign of Adam began in the earth in a most auspicious way. All the morning stars sang at the coronation, and the beasts of the field, the birds of the air, the fish of the sea, the flowers, the fruits, and the fields, the inhabitants of the province, were glad because of their new sovereign and his lovely queen. Adam began at once his reign, and all nature was in tune to the perfect rhapsody of love and beauty.

One day the robber chieftain appeared at the door of a leafy bower where the prince and his bride were spending their leisure time. This robber chief owned allegiance to a hideous, dark-browed ruler whose name was Sin. The object of this visit was to secure the allegiance of the prince for the chieftain's sovereign, Sin, and thus have him revolt against his Father, the King, and take the province with him. Satan, for that was the chieftain's name, introduced the matter first to the lovely queen, hoping to use her influence over her husband to reach his purpose. He offered both of them great gain, as he tried to make them believe, if they would serve his King. His wiles were successful, and the prince rebelled against his Father, even in the presence of his wise counsellor, The Law, who came up just as the transaction was in progress.

The Law's mighty brow grew fierce as he saw the way things were tending, and he expostulated with Adam, but all to no avail. The compact was sealed with Satan, and Sin, the hideous king of Satan, moved out of the background where he had been concealed, and bade Satan clamp the chains on the perjured prince and on his beautiful queen, who had sold themselves and their fair land for the pleasures of Sin. No sooner were Adam and Eve in manacles, than immediately, The Law, the wise counsellor and friend of Adam, enraged at the perfidy of the prince, offered himself to Sin as a taskmaster over the new slaves. The staff called righteousness, which he had used in his many walks with Adam

Spurely a fake

Knights of Columbus Oath.

FOURTH DEGREE.

I, ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the Society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the III, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that His Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, States, Commonwealths, and Governments and they may be safely destroyed. Therefore to the utmost of my power I will defend this doctrine and His Holiness's right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden, and Norway and the now pretended authority and Churches of England and Scotland, and the branches of same now established in Ireland and on the Continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince, or State, named Protestant or Liberals, or obedience to any of their laws, magistrates, or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots, and others of the name of Protestants or Masons to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist, and advise all or any of His Holiness's agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland, or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding that I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not divulge, directly or indirectly, by word, writing, or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me by you, my Ghostly Father, or any of this sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions North, jungles of India, to the centers of civilization of Europe, or to the wild hantts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex, or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same can not be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity, or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agents of the Pope or superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name written in my blood in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

That I will in voting always vote for a K. of C. in preference to a Protestant, especially a Mason, and that I will leave my party so to do; that if two Catholics are on the ticket I will satisfy myself which is the better supporter of Mother Church and vote accordingly.

That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.

That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the church either as an individual or with the militia of the Pope.

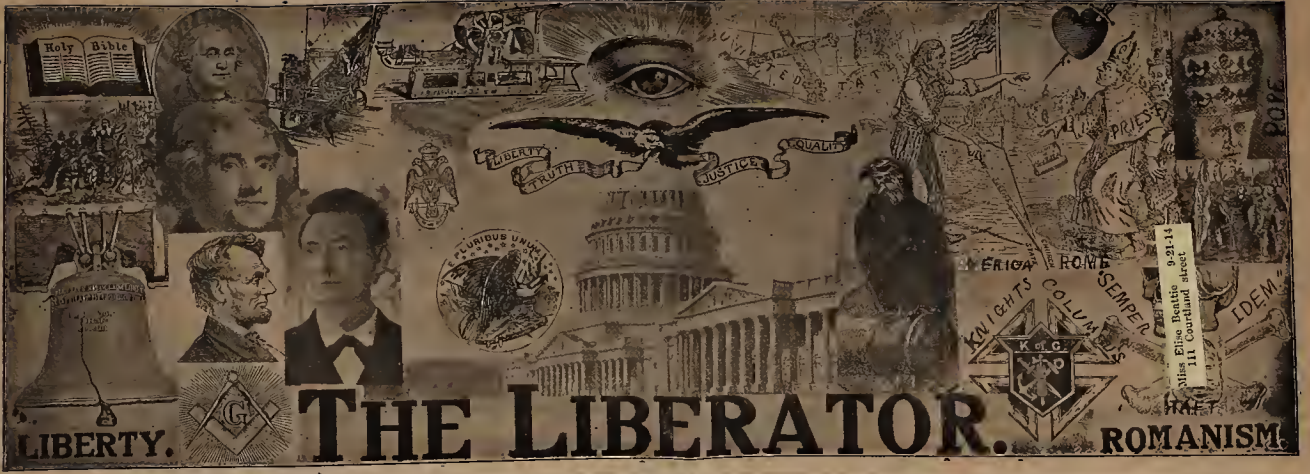
All of which I, ———, do swear by the blessed Trinity and blessed sacrament which I am now to receive to perform and on part to keep this, my oath.

In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist and witness the same further with my name written with the point of this dagger dipped in my own blood and seal in the face of this holy sacrament.

— Copied from the Congressional Record, of Feb. 15, 1913, page 3262.

H. S. BURWELL'S Universal News Depot,

Washington, D. C.



"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF."—BIBLE.

VOL. IV, No. 22. THE LIBERATOR. MAGNOLIA, ARK., Thursday, July 10, 1913. SUBSCRIPTION 50 CENTS PER YEAR. CLUBS OF TEN OR MORE, 25 CTS.

The Liberator.

Published Weekly by
The Columbia Publishing & Printing Company.
J. A. SCARBORO, Business Manager
Subscription Price 50c Per Year
Subscriptions Payable in Advance.

Entered as second class matter, March 25, 1912, at the postoffice at Magnolia, Ark., under the Act of March 3, 1879.

Business Announcements.
Labels on papers or wrappers show dates to which subscriptions are paid. Please notice dates on labels and keep your subscription paid up.
In ordering change of address, give old and new postoffices. Give us two weeks to change labels.

Those desiring to act as agents for the paper will please write for terms to the Club of Five we will send the paper one year to the party sending the Club.

Correspondence solicited, on practical subjects. Write very plainly, and on one side of paper only. Manuscript not returned unless postage is enclosed.

Address all letters and make all checks, orders, etc., payable to The Columbia Publishing & Printing Co., Magnolia, Ark.

J. A. SCARBORO, Editor.

ADVERTISEMENTS.

All communications concerning advertising should be addressed to C. F. Waddell Co., Room 726, Harris Trust and Savings Bank Bldg., 113 and 117 W. Monroe Street, Chicago, Ill., our advertising agents, who negotiate all advertising contracts and have charge of our advertising columns.

SPECIAL ARTICLES.—We can publish special articles to meet special needs on orders for 1,000 or more copies.

FOR PAMPHLETS.—We will be glad to put special articles in folder or pamphlet form after printing in The Liberator at special low prices. Write us what you want. tf.

BUNDLE PRICES OF THE LIBERATOR

TO SAME ADDRESS, POSTPAID.

5 copies	.....\$ .07
10 copies	..... .15
15 copies	..... .20
25 copies	..... .30
40 copies	..... .45
50 copies	..... .55
80 copies	..... .80
100 copies	..... 1.00
1000 copies	..... 5.00

Don't send stamps for more than 20 cents not at all unless unavoidable.

Notice the Label on your paper, do not let your subscription expire.

If you receive a sample copy it means a polite invitation to subscribe.

HEADITORIALS.

Half way right may be good, but all the way right is better.

It is so hot here in Arkansas now that the wagons are going around wit their tongues out.

The man who apologizes to the devil need not expect God to hear his prayers.

Some people are so "conservative" that all the harness they need is breeching strap; they never pull on the traces.

The man who is religious outside and full of cursing on the inside certainly has the "best side out." If he was reversed people would see what he really is.

"Muckraker!" did you say? Yes, Well it is your muck, Mr. priest, and moral sanitation requires its removal for the public health.

In war some soldiers are slain and there are losses, but every life and every dollar invested counts in the sum total of the victory. Put in something.

This conflict with Rome presents the amazing spectacle of many who call themselves Protestants sitting on the fence and poo-pooing those who in the conflict. Well, it was ever so.

Those whose ambitions all terminate upon their own ease and pleasure are practically useless in all great conflicts for principles. They live and die and that is about all.

Anything is better than stagnation. Raise a racket and stir up the thought and energy of the people. Poke that sleepy citizen until he sits up and asks what you want. Then tell him.

If you receive Sample Copy it means a polite invitation to subscribe.

The Irish Catholics are the only people we know who convert a funeral into a wake and drink the health of the departed to Purgatory. The Irish are a great people, especially at a joke and a wake.

Crowley's bloody face is a demonstration of Rome's arguments and spirit. Brickbats and sash weights seem to be the best evidence Rome has to use against free speech. Thanks much.

"Dead men tell no tales," but then history has a most annoying way of telling who killed them and why. This is the thing in history that makes Romanists shy on history. And well they may wince.

Those who knowingly deliver our institutions to traitors are particeps criminis. Romanism is the well known and self-confessed and open enemy of our public schools, therefore those who deliver the schools to them are traitors to the public schools.

Victory for principles and liberty depend upon one man, or set of men, but upon the united efforts of a great army. And there is more power in the infantry than in the artillery. The man or paper that decides he or it is the whole outfit is in a good place to fail.

VERY SPECIAL PREMIUM.

COMPLETE SET OF RIDPAH'S HISTORY.

Nine Volumes in Full Morocco Binding Worth \$40.

Ridpath's History is one of the latest and very best Universal Histories. These books are 8 1-2 inches wide and 10 1 2 inches long, and average about two inches thick, so that the set measures 17 inches wide and 10 1-2 inches high.

We are going to give away absolutely free, express charges prepaid to your nearest express office, this magnificent set of books as a premium to the person sending the largest number of subscribers to the Liberator

FROM MAY 10, 1913 TO SEPTEMBER 1, 1913.

Beside this we are going to give to each person sending the largest single list each week from now until Sept. 1, a fine Teacher's Bible, full Morocco bound, with concordance, helps, maps, etc., worth \$2.50.

MANY IN THE CONTEST.

Already many have entered the contest and it is growing interesting. The clubs are coming in and we are printing each week the names and the number sent in, so each can see what is being done.

Join in and help. Whether you get a premium or not you are helping us in the conflict with Rome, and your work will count for time and eternity.

We must have a large list to make the Liberator self-supporting, and we want a list large enough so we can put the paper flat to all 25 cents. Help us get this list by September 1 and we shall move forward grandly.

This is your battle as well as ours. Let us help each other.

Address: The Liberator, Magnolia, Ark. tf

SPECIAL JULY OFFER.

During July we will send the Liberator to Clubs of five for 25 cents each, and a subscription free to the person getting up the club. This applies to renewals also. This offer limited to July. No premiums or commissions.

Hustle for that set of RIDPAH'S History, Tell the people about our special July offer, show them the paper and take subscriptions.

Since we are so dependent upon the voluntary cooperation of the forces of liberty, we do not well to carefully avoid violating the liberties of others? There is much difference between organizations using men and men using organizations. Machinery that cannot be controlled is dangerous.

We are in the conflict for principle, not for profit or pleasure. We could do many things which would pay better so far as dollars are concerned, but we know of absolutely nothing which needs to be done more at this time than to expose and vanquish the proud, false claims of Romanism.

Our friends on the Battle Line are our stay and help in the summer stringency. We want to thank them over and over again for their help. Our army of helpers is growing daily and they write us it is easy to get clubs for the Liberator.

About twice a week the Romish press "bureaus" hold out the news of some wonderful miracle performed at some far off shrine where the faithful meet to pray to St. This and St. That. So near and yet so far! Like the end of the rainbow, always just a little farther on. Why not ship in a few real miracles C. O. D. subject to "Examination"? Oh you fake!

The Liberator has just turned out a nice booklet for Bro. McGhee of Ada, Okla., also a fine catalogue for Jacksonville College, Jacksonville, Texas, and now the job department is an another fine catalogue for Third District Agricultural College here in Magnolia. People of good taste know where to get fine work at fair prices. Try us.

There are a MILLION men in the South alone who ought to be reading the Liberator. Help us reach them.

The Protestant preacher who cannot screw his moral courage up to the point of exposing and opposing Popery, ought to send in his resignation as a Protestant and ask for a job in a soft drink establishment.

The flood is coming on. Romanism said, "Make America Catholic," and for answer Protestantism has turned loose a flood of history on Romanism and now it's a scramble for straws to keep from drowning. Let the flood rise.

Is the war over? Had a great reunion between the grays and the blues at Gettysburg, some old soldier declared that Lincoln and the fight was on. Result: Seven men stabbed. Chaining tigers does not change tigers.

The Leopard's spots inhere in his nature, and the spots of persecution on Romanism grow out of its inherent nature which is diametrically opposed to liberty.

Want to see a show? Just watch the priestly puppets of the Pope get their candles, crucifixes and holy water and try to stop Mt. Vesuvius or Aetna in eruption! Old Vesuvius and Aetna just erupt right on. Did they try such foolishness as that? Yes, formed processions and marched and shook the crucifix right in the face of the volcanoes and the lava. Let Lucifer beat that for presumption if he can.

A fakir who peddles prayers to get dead folks out of Purgatory ought to be forced into court and made to prove there is a Purgatory and that he can get the dead out of it, or made to disclose. The state takes care of lunatics and it ought to take care of those who believe what Romanism teaches about Purgatory.

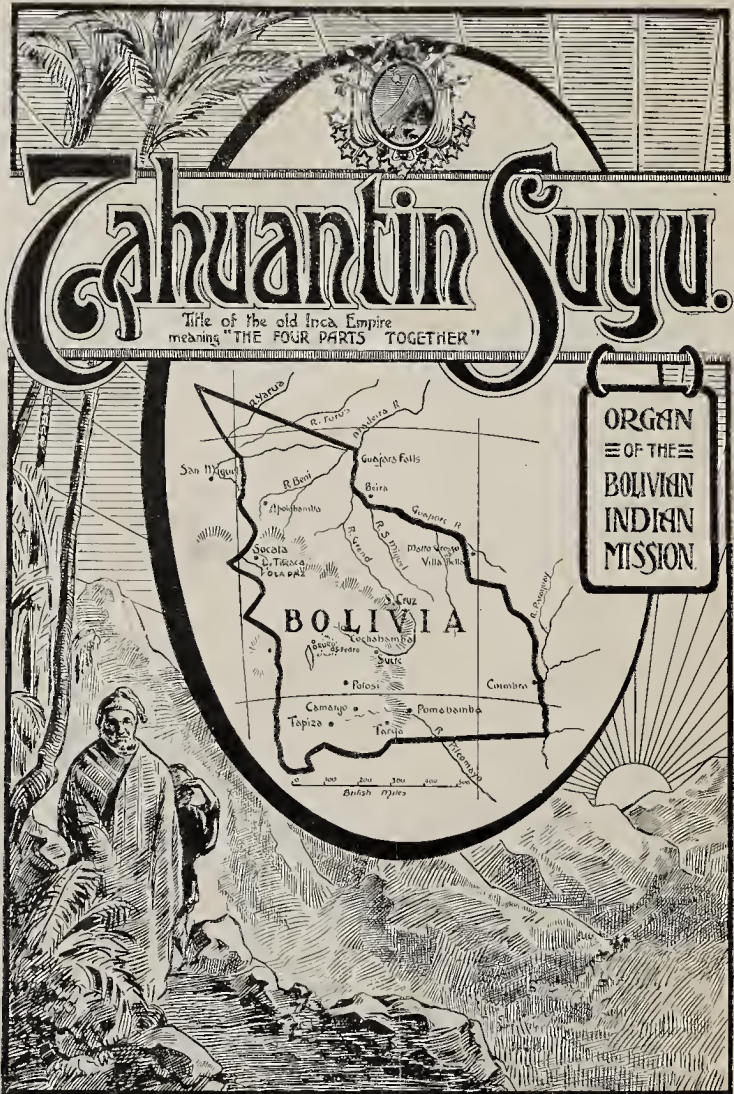
After Tat's law-towing to Gibbons and attending masses it must go rather hard with the Papal propagandists to set aside and actually discover the difference between an aristocratic Republican and a Democratic administration. But such things will happen sometimes. "Bear it the best you can. Pap, it will be the making of the pups."

Say, Editor of the Anecdote, Tex.: We propose to demonstrate that transubstantiation is a fraud. This way: You transubstantiate a piece of bread; then send it to us by express, substantiated, under seal. We will take the piece of bread and analyze it and prove by every test known to bread that it is simply ordinary bread. Or we will take two pieces, one substantiated and the other not and cross them about and you yourself cannot tell which piece you made into a god and which piece you did not. Want to try it?

The interests which corrupt society always cooperate. Thus Romanism, the liquor traffic, Political demagogues, gamblers, sports will act in union against the forces which make for morals.

Senator Clarke of Arkansas succeeded in getting in his amendment to the Underwood Tariff bill, to tax dealers in "Cotton Futures" one tenth of a cent a pound on all transactions where cotton is not actually sold and delivered, in other words tax gambling in futures. The cotton exchanges are rampant, declaring it will "destroy the business," meaning by "business" the gambling. The cotton growers have long tried to stop cotton gambling. Score one more point for good Democracy. The cotton gamblers of Little Rock, Memphis, New Orleans and all up and down the land are pouring telegrams into Washington not to "destroy" the protection these dear lamb shearers give the poor farmer. Let us all weep some sad weeps.

The conflict between Romanism and Democracy arises out of the inherent contradictions between the principles involved. Romanism declares the pope is supreme pontiff—absolute ruler, in both religious and civil realms, an absolute religious and political despotism. Democracy denies both assumptions of Romanism and declares that men are free and equal. It must therefore be evident on the face of these contradictory principles, that there can be no truce and no peace betwixt them, and one or the other must perish or the war will on as long as they exist. Romanism makes ceaseless war on both religious and political liberty, and to welcome and tolerate it in this Republic is to take the adder in our bosoms. The palpable contradiction is such that statelessness long ago saw and declared that a conflict was inevitable. We are nearing the time when the conflict will be joined in America to a finish. The wise thing to do is to be ready for it, doubly ready, and we can do nothing better than to educate and inform every American as to the principles at issue.



Title of the old Inca Empire
 meaning "THE FOUR PARTS TOGETHER"

ORGAN
 OF THE
 BOLIVIAN
 INDIAN
 MISSION.

BOLIVIA

0 100 200 300 400
 British Miles

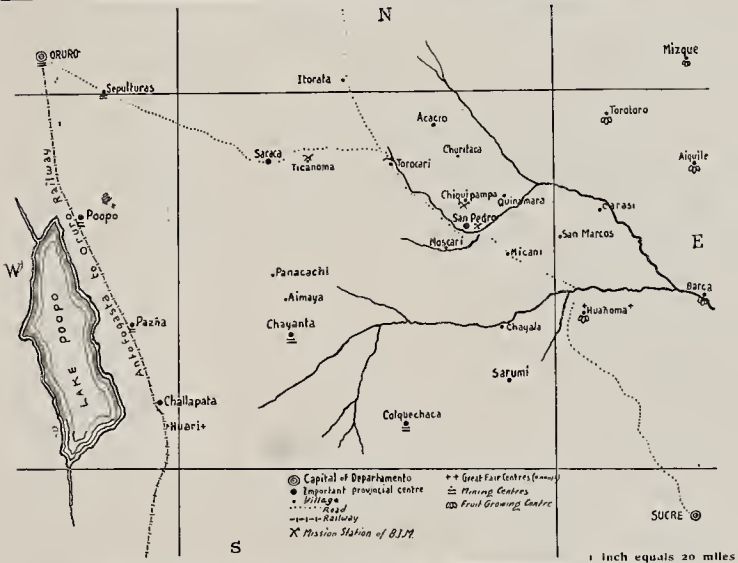
SUBSCRIPTION, ONE SHILLING PER ANNUM, or its equivalent in other countries.

Bolivian Indian Mission.

Field Director.—Mr. George Allan.

Missionaries—Mr. & Mrs. George Allan.—Mr. & Mrs. R. J. Burrow.—Mr. & Mrs. Horace Grocott.—Mr. & Mrs. H. Hogg.—Mr. & Mrs. Joseph Hollis.—Mr. & Mrs. J. H. Starnes.

Addresses of Missionaries.—Mr. and Mrs. J. Hollis, Saconca, via Oruro, Bolivia.
All the others.—San Pedro, Depto. de Potosí, Bolivia.



Referees.—R. Cory, Esq., J.P., Cardiff. Wm. Barnett, Esq., Rosario, Argentina. Rev. R. Wright Hay, of London. Lieut. Colonel George MacKinlay, 4 Thornlaw Road, West Norwood, London, S.E.

Dunedin (N.Z.) Council.

(Head Council for Australasia)

Messrs. L. Cook, A. R. Falconer, Rev.

H. B. Gray, Messrs D. Gilmour,

A. H. Heycock, Archie Irvine, D. Lowdon,
T. C. Malby, N. Paterson, Rev. W. Perry,
Clem Aitchison, 41 Dowling Street, Dunedin,
Hon Sec. and Treas.

London (Eng.) Council.

A. E. Raynes, Esq. C. H. Seccombe, Esq
Pastor Joseph Smale. Pastor Percy Smart

Treas. (pro tem), Alfred E. Raynes, Esq.,

4, Boscastle Road, Highgate Road, London, N.W

Sec. (pro tem), John A. Shakeshaft,

39, Tremlett Grove, Junction Road, London, N.

Australasian Secretaries of Councils and Local Representatives (see last page)

Character

The Mission is Evangelical and Interdenominational.

Object

- (A) The evangelisation of the Indians of Bolivia.
(B) To interest others in this work.

Constitution

A Field Staff seek to advance the (a) Section of the declared object; while Councils in connection with the (b) Section thereof support them from the Home Lands.

Support

The Mission is supported by the freewill offerings of

the Lord's people. The needs of the work are laid before the Lord in prayer, and before the friends of the Mission in its publications.

As the Mission will not go into debt, no fixed amount of support is guaranteed to its workers.

Funds are distributed to workers according to account on hand and existing needs.

In relation to other evangelical societies our principle is cooperation not competition.

Candidates for membership in the Mission, and others desiring them may obtain copies of Principles and Practice of the Mission, and also of the Magazine TAHUANTIN SUYU—from Local Secretaries.

Tahuantin Suyu

(Ta - wán - teen Soo - yco)

ORGAN OF THE BOLIVIAN INDIAN MISSION

EDITORIAL

General Ismael Montes returns to the presidency of the Republic this coming August. Nine years ago he was elected president, and fulfilled a term of four years, plus one year as accidental president until a successor should be elected to Dr. Guachalla, who was elected but died before assuming office.

During his first term as president General Montes inaugurated the present railway-building movement, did a great deal toward arranging frontier difficulties with neighbouring republics, improved the education system, and indeed almost every branch of public service, sought to draw together the hitherto terribly disunited sections of the nation, and, to the joy of the evangelical missionaries, brought in Liberty of Worship.

The Bolivian Constitution differs from that of the United States in that it makes no provision for the re-election of its president for a second consecutive term. General Montes was therefore succeeded by another, and Dr. Eliodoro Villazón, who was chosen as his successor, is just about to end a successful term in the presidency, marked by nothing very startling, yet showing steady progress along the lines of General Montes' policy. Boundary questions have been further helped toward final settlement, education has been a first item on the Government's programme (though the removal of the New Testament from the public schools' syllabus is surely a mistake), railway building has gone steadily forward, and new contracts have been arranged, and a sequel has been provided to the granting of Liberty of Worship by the passing into law of the Civil Marriage Act.

Now, after a long visit to Europe, General Montes comes back to the presidency by such a vote as has never

been given to any previous president. He has made a tour of the chief cities of the republic, and has everywhere been received with much enthusiasm.

He comes into power at a time when a strong man is needed. We are told that there is a great work before him in putting the country on a sound financial basis. Neighbouring republics are nervous about the solution of the difficult question of the captive provinces of Tacra and Arica which is complicated by Bolivia's desire for a port on the Pacific Coast. Yet in addressing the students of La Paz, General Montes laid special stress on two problems that confront the nation, that of ALCOHOLISM, and the EDUCATION of the INDIAN.

We feel quite sure that he has seen a true vision of the country's need, and as he is a strong and able statesman, and enjoys the confidence of the nation in a remarkable degree, we hope for much from his second term as president, and would ask our readers to pray for him.

"The crux of the position is the state of the home Church" was the message of the Edinburgh Conference concerning the missionary enterprise, a message based upon the opinion of many missionaries in many different fields.

Some of us wonder if that is true, and would be inclined rather to say "the crux of the whole position is the spiritual state of the missionary, and his relation to his fellow-workers." The state of the home Church is of the utmost importance; but so is the state of the missionary band, and there can be no question as to which is more difficult to maintain in health.

Dr. Zewer of Cairo, as reported in the "Missionary Review of the World" (June 1913) seems to touch both sides of the question, and especially to feel the

missionary side, if we understand him aright. He is quoted:—

“A revival of prayer at Home will sweep away the remaining barriers among the heathen, *and in the hearts of your missionaries*, and then days of great ingatherings will come. *Pray that your missionaries may be holy.*”

No one is more conscious of the barriers to God's working that exist in his own heart than the missionary, and much more so if there be strife and division on the field. Let there be a prayerful spirit, and let the “unity of the Spirit” be maintained among workers, and we feel sure difficulties both on the field and at home will give way before such a force. “Humble yourselves” says James, and we may well thank God that he adds,—“under the mighty hand of God.” For who can manage that subtle self within us but God? Yes, “*pray that your missionaries may be holy.*”

One opinion.

“We meant on setting out on this publishing venture, that TAHUANTIN SUYU should be a voice speaking forth clearly the need of the Indians of Bolivia, telling of the conditions amid which their life is lived, and of the urgent necessity there is for giving them the Gospel of Christ in its purity, and that is not less our aim now. Naturally we have looked about us to see what Bolivian writers say as to the condition of the Indians. Had any Bolivian writer been able to say the Indians are free, happy, enlightened, moral-living, etc., we would, in fairness, have published such a statement.

But we have been able to find only ONE OPINION given forth by Bolivian writers with convincing unanimity. This issue contains that opinion presented by two different kinds of writers.

The first, Sr. Paredes, is an author who, by means of a book, would move public opinion to redress the wrongs of the Indians. (See “How a Comunidad Indian lives” on page 62). The other, our Sub-Prefect in this province of Charcas, as representative of the Government, gives an official statement of the condition of

things as he finds them in the province (see extracts from his report on page 55). Read prayerfully these statements, and consider whether or not these Indians are such as the Gospel should be preached to. Then read Prov. 24:11 and 12 (R.V. and margin)

“As others see us.”

“El Siglo” of Montevideo has the following about Bolivia and her Indians.

“La Paz especially owes its progress and well-being to the Indians, who alone work the soil and who are the main contributors to the treasure of the ‘departamento.’

“Since 1900 the La Paz paper ‘El Tiempo’ has given special and praiseworthy study to ‘*the great problem of Bolivia*’—‘*the education of the Indian.*’ In one of its late numbers it draws this ‘triste’ picture, which nations such as ours can scarcely conceive as possible.

(Extract from “El Tiempo”)

“In spite of the fact that, as an outcome of the achievement of national independence, Marshal Sucre suppressed the Indian Contribution, it still exists; obligatory service by Indians, though prohibited by specific laws, is still maintained in the provinces with unahated rigor; the marketing of personal service, or ‘pongueaje,’ is still one of our customs.

“And what have we done, or what are we doing, to raise the Indian out of the state of backwardness and misery in which he is sunken? Nothing, or almost nothing,—*there is a school or two, lost on the great expanse of the plateau, without scholars, and sometimes without a teacher.*”

“It is the European who sees more clearly than we do what we need in this respect. Dr. Chervin, in an address given by him at Rheims (France) on Bolivian anthropology, referring to the progress of the building of railways in this republic, said: “Nothing could be better, and I desire that these projects may bear abundant fruit. But until you are ready to make as great sacrifices to civilize, instruct, and educate the Indian, you must not expect true and solid progress, for it will take a long time for European immigration to make itself much felt.”



THE VILLAGE OF TJCANI

Waiting!

Here in San Pedro, and yonder in Huaraka, and in Ticanoma, some at least have heard the Evangel of God, and all have the opportunity of hearing it. Indian and Cholo alike had here waited long. Now, may they realize the day of their visitation, and come to the brightness of the shining!

But our thoughts go out to others near by, who have invited the sickle of the Gospel reaper for an age-length of time, and who STILL WAIT.

Nineteen hundred years ago Christ the Lord saw these "other sheep" and called for labourers to help Him fold them. The Glad News was "news" then.

When the Roman conquest of our Island Britain was followed by the influx of a troop of Gospel heralds eager to proclaim the Living Way to our forebears, the Quichua Indians had then waited long enough for the "News."

When Spain, queen of mediæval times, had, through the centuries, slowly reared her royal head out of obscurity, the Indians of the Andes had not yet heard of the Love that longs to save.

The age of almost miraculous advance in scientific knowledge has come, the age of "swift running to and fro"; of conquest of earth and sea and sky. The "last times" are upon us. Our Gospel is old

now. Yet still these wait. Just as if there were as yet no "open vision." "Just if Jesus had never lived, as if He had never died." How long are they to wait yet? May be the answer will depend upon the reader.

Passing out from the one-time Jesuit-owned farm of Churitaca — even now, in God's providence, about to be occupied by a witness for Christ—my compa-

nions and I stepped briskly down the hillside, intent upon viewing the near neighbourhood, and learning its suitability for Gospel propaganda. It was a bright June morning, the crisp, clear air simply tingling with health. No fevers here, nor trying extremes of heat or cold! Barefooted shepherdesses are most leisurely driving their small flocks to higher levels, though the day is by no means young. No cyclonic haste here, either! That partly accounts for the splendid state of these people's nerves—and also for their poverty.

Ascending and descending, alternately and continually, we presently attain an eminence, and sit down to rest under the grateful shade of some bushes. Beneath our feet lies spread a panorama of small valleys and water courses, all trending towards a main stream that runs parallel to our route.

"Nice little Indian 'rancho' that to the left H—!" "Yes, and there below is another to the right," responds R—"Must be a nice little group of folk between them all. This place would be well worth a weekly meeting."

We continue our walk, ever and again passing "ranchos," small and large, perched far above us on some spur, or nestling as far below in a bidden nook where the soil is good. Presently, surmounting a large ridge, we find the large "pueblo" of Yambata (in older times

Yambahuata) lying right beneath us. It looks so pretty and cool with its single long street of red-tiled roofs, and with harvest fields on either side. How strange it is that *never yet* has the simple pure Gospel been heard in this place, though the Risen Son of God so long, long ago commanded, "Go ye!" But the people are awaiting, almost consciously awaiting.

As we merely ask direction from a householder on the little plaza, we are almost forced to enter his house and partake of food. "And so you are the 'evangelistas' from San Pedro!... How good it would be if one of you 'make up his mind' to come here and teach!" Was there a touch of irony in the words "make up his mind?" Perhaps. We pass the remark on to the reader.

Soon a sick woman appears for treatment. There are more such in the village, "and plenty of children needing educating," says our host. Yes, there is a priest here; but that fact counts for nought. Prevailing conditions show that the blind have long been led by the blind. Clearly, both he and his flock have long since fallen into the ditch, and are still lying there, waiting for the Gospel that can uplift and save.

Out into the bright sunlight again, and soon we are swinging down into the small and pretty hamlet of Tjooanf, which lies scarce half a mile below Yambata. It nestles cosily in a sunny hollow, being sheltered on the N. and S. and E. by low hills. Passing through it, we are greeted pleasantly enough by Indian and Cholo. As we pause on the far side and look back, the place looks like a dolls' village, with its small, neat streets and tiny plaza shaded by leafy trees. A photo is taken. Meanwhile, some six or seven young men, cholos, run out from the village after us, and in effect repeat the invitation received in the former place, "would that one of you would settle here! There are many children, but there is no teacher," etc. etc. We could scarcely tell whether Indians or half-castes predominate in Tjooanf; but what matter, one thing was clear, it too was awaiting the obedience of some one of Emmanuel's messengers.

Issuing on to a well-kept and tree-

shaded road, which runs south along the flank of a wooded and steep hill, we saw, away off on the opposite face, the large Indian village of Yanayo. It occupies a central position on a spacious hillside which has an area of about two square miles. The whole is under cultivation, and furnishes the *raison d'être* of Yanayo, and of two villages of equal size which lie not far off. This locality offers a fine field for a Gospel teacher. The folk are simple, and need the Gospel in its simplest form. May they not have to wait too long for it!

Acacio is quite a large pueblo, and occupies an important position in this our province of Charcas. A part-owner of the farm of Churitaca, who resides a large part of the year in Acacio, urged Mr. Burrow to take up his residence in that place. So eager was he that he offered the use of a horse, a "mozo" (servant), and accommodation in his quarters in the village, if only a visit of inspection would he made. The offer was accepted, and the three of us set out to cover the nine miles odd that lay between us and Acacio.

Three miles from Churitaca we passed through the large Indian village of Piriquina. It must have about two hundred inhabitants, and is connected by road with two or three Indian settlements of more modest dimensions that lie not far off. Don A., our Acacio friend, offered to accommodate one of us in a property adjacent to one of these settlements.

Six more miles travel down a winding road brought us to our destination. All we met here, "decente" and cholo alike, greeted us cheerily, *i.e.*, all except the village priest, who passed us with a scowl. Soon from several quarters of the town came requests for medical treatment, and Mr. Burrow was kept busy until we left. Invitations to establish one of our number there were repeated. Oh! that we could do so!

As we left this place we noted that the large Roman Catholic church was a mass of ruins, the result of an earthquake shock which took place some four years ago. It simply expresses in concrete example the condition of the Bolivian people. They are in a state of moral ruin.

The people of these parts are in a most deplorable plight spiritually, and therefore morally and socially. They may not quite realize it, yet they suffer tremendous loss, and God's glorious image is in them defiled almost to obliteration. Foul disease, the outcome of immorality, is rampant in every village, for there the Wolf ravages at will. The only spiritual refuge offered is a refuge of lies, and is itself an occasion for the Enemy. Even in the obtaining of this cruel sham the people are fleeced by false shepherds.

Out from each village, as from a centre of pestilence, radiate violence and wrong, and sin of every kind, until the most innocent Indian youth or maiden feels the contamination, and for the sin of others yields to the lust-god years of cruel pain and sorrow.

Christ was moved with compassion. Literally, "His bowels were moved within Him." What He saw made His whole inner spiritual life move and burn. His great heart ached. Then He turned to those who had sworn to serve Him well, and urged them to pray for helpers who would labour. We can surely obey in this. Soon the "Pray ye" became "Go ye."

Christ the Shepherd-King still needs human help. He still commands. Maybe you can do this work. Both He and the people are awaiting someone's response. Whose...?

H. GROCOTT.



CROSSING LAKE TITICACA,
In a boat made of rushes

Extracts from the Annual Report of the Sub-Prefect of the Province of Charcas.

San Pedro, our Mission centre, is the capital of the Province of Charcas, and a few extracts from the Annual Report of our Sub-Prefect, or Governor of the Province, will we believe interest our readers.

"Public Order."

Under this head the Sub-Prefect reports:—

In the second section of the Province (Sacaca the capital) in the short time in which I have represented the Government, there have been two uprisings among the Indians. The first was caused by a question of boundaries between "comunidades"—the Indians of the Chayanta side having encroached on those of the Sacaca district. Bloody encounters were only avoided by the opportune arrival of thirty men of the Murillo battalion sent from Oruro.

The second uprising occurred in the Caripuyo riding (or division), and was directed against the estate of Tangatanga, the property of Messrs B— and M—, and was quelled in time by the energetic subprefectura." The leaders are now in the San Pedro goal."

"Police Armament."

Our Sub-Prefect is not without a sense of humour. He says:—

The rifles in the Police Office of San Pedro are not only useless because antiquated and of a variety of systems, but they are mostly so damaged as to be utterly unfit for use, and are, moreover, without ammunition. Many of the rifles in this office ought rather to be given a place in a museum than in a police office, since in the latter place it is the utility of a weapon that is appreciated rather than its historic value."

"Corregidores."

It is exceedingly difficult to find honest and capable men for the position of "corregidores." Save for a few honorable exceptions, the "corregidores," on the ground that they are not paid by the State, impose numerous obligations on the Indians, and become their worst taskmasters and their most pitiless exploiters.

Although the position of "corregidor" is not paid by the State, yet it seems to be considered an exceedingly lucrative business—a treasure to be desired! I have had occasion to witness the most repugnant and abject cringings on the

part of men who, when about to be dismissed, have pled to be allowed to retain the position.

The continuous abuses and robberies committed by the "corregidores," the iniquitous impositions by which they victimise the Indians, are the cause of the frequent complaints against them, and the fact that they are so often dismissed."

"Public Instruction."

It is painful (says our Chief) to report on the state of Public Instruction in this vast and populous province. There are four Government Schools for boys, one in the capital of each section; but in all the province there is *no Government School for girls*.

The boys' schools lack material and furniture to such an extreme that even the teachers have not a shaky old chair on which to sit down, much less the pupils.

The school-rooms are damp, small, badly ventilated and dark, in a word, they are absolutely unsuitable for schools, lacking entirely, as they do, the conditions required by the laws of teaching and of hygiene.

The teachers generally do not possess the necessary qualifications for their position. Ignorant of the modern system of teaching, they do not follow the Government programme, but continue in their teaching the old-fashioned and prejudicial memory system.

In view of the fact that the native population is large, it would be a work of true patriotism and progress to do something in the direction of educating the Indians, by founding schools for them, and appointing

travelling or half-time teachers. The Indians of this province have shown a desire for instruction, and such is their endurance, intelligence and strength for all manner of work, that were they to receive instruction, we would very soon have a large number of citizens very much more useful to the country than they are at present.

There are in the province at the present time two evangelistic missions, one in San Pedro, and the other in Ticanoma. But these mission centres run schools for the Indians without any subsidy from either State or Municipality, and render to the Indians all kinds of service these may ask of them. And their presence has not so far given rise to any disorders, nor have there been any manifestations of ill-feeling toward them on account of the religious beliefs they profess.

"Roads, Telegraphs and Postal."

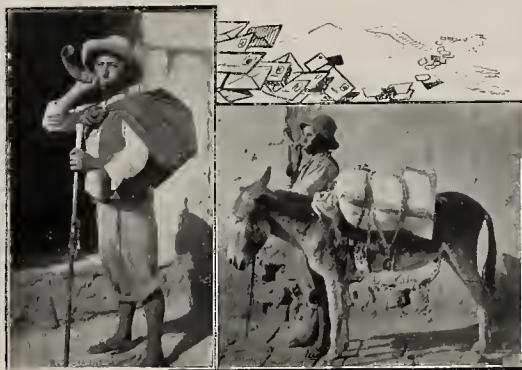
Note.—"Prestacion Vial" is a tax consisting of two days' work in cleaning roads, or, in lieu thereof, a money payment of two Bolivian dollars, and to this tax every man in the Province is liable.—Ed.

In other years the "Prestacion Vial" has been a lucrative business for those administering it, by whom the Indians have been exploited. They have been made to work their two days, and in addition have been forced to bring in a load of firewood each, or some eggs, and in some cases to pay as much as five Bolivian dollars to obtain the receipt for their two days' labour.

The authority given me by you (the Prefect of the Departamento) to use the whole of the Prestacion Vial in the construction of new roads and telegraph lines is yielding fruit this year.

The mails are still carried on the backs of Indians. Sometimes the weight of correspondence, and at other times the heavy rains, cause delay in their delivery. When the cart road is open from Tacopaya to Sacaca it would be well that the mails for the province come in that way, as the service would thus be more economical, and less inhuman towards the Indian who is now turned into a beast of burden."

(To be continued).



Ordinary

BOLIVIAN BACK-BLOCK MAILS

Special

"Our Neighbours."

Urco.

There are two dates which have impressed themselves on the mind of all here as signifying events, the memory of which will remain with us through all time. I refer to April 20th and June 1st.

April 20 will ever be remembered as the day on which we had the privilege and responsibility of commencing Evangelistic Services among the Indians here. It was by no means the first time that many of them had heard the Gospel. No opportunity has been lost by those who have laboured here to commend the Gospel to the Indians both individually and collectively in the intervals of rest and as they have ministered to the sick; but it was the first time that these people had been gathered for a Gospel Service.

How great was our joy! To our dear brother Payne it was the fulfilment of a desire as old as his connection with the farm; to my wife and myself but recently arrived it was a unique opportunity and a grave responsibility. I shall never forget the experience that was mine as I stood before these dear people. I have since tried to analyse my feelings, but with little success. Uppermost, however, was the feeling of responsibility lest I should fail to commend the Gospel of Christ.

And our "cathedral?"
What of that?

A few days previously it had been a store room and had served also as a bed-room for our senior boy. We made another room habitable for the boy and found another place for the stores. The room was then cleaned and whitewashed, and thus converted into our meeting-room and school. That first Sunday morning our furniture consisted of a table, an organ, two chairs borrowed from the house, and a tree trunk. For the

most part the men stood around the walls and the women squatted on the mud floor, a few nursing their babies as English mothers do, but most of them with their babies tied on their back, the little brown faces peeping over their mothers' shoulders. One of the most cheering things in the preparation of this room was the willingness of this boy to shift his quarters, and the "gusto" with which he cleaned and whitewashed the room for us, happy in the thought that at last the opportunity for learning, for which he had longed so earnestly, was really coming. There are many such here, ready and eager to learn when the opportunity presents itself.

It is however this latter date, June 1st, that I want principally to write about on this occasion. On that day we celebrated our first Harvest Thanksgiving. It was not only our first, but, so far as we know, it was the first that has ever been held in the country. It needed a good deal of explaining to get the idea into the minds of the Indians, but at last they began to understand. I fear at first they thought that we were asking for gifts for ourselves; but before the Festival was over I think all understood that our intention was only that of giving thanks to our Father and theirs for the bountiful harvest He had bestowed.



OUR FIRST HARVEST FESTIVAL

On the Saturday all the women and children walked into Calca, the nearest village, from whence they brought flowers for the decorations. The men brought some of their best potatoes, etc., and the farm supplied some of its best products. The ladies here, Mrs Stockwell, Miss Payne and my wife, gave themselves industriously to the decorations, not the least affective of which was the text, "Dios es amor" (God is love), worked on a piece of dark material in maize cobs. They and we had the reward of our labours in the wonder of the Indians, expressed, not in words but in looks.

We tried by means of this Thanksgiving Service to make the Indians understand the truth of the words written in the maize cobs: that the bountiful harvest which they themselves had gathered from the farmlands was indeed a token of the love of God to all his children. That we should look upon the Giver of "every good and perfect gift" as a Father. That we should worship our God out in the open air in His glorious sunshine, was an unheard-of thing to some of these folk, whose idea of worshipping God is by means of a decorated doll before a tawdry altar in the dim light of candles.

We had selected this date owing to the fact that there were many more Indians with us. It is the custom at harvest time for those who live away on the "Puna" to come down to assist, thus augmenting the number of men living in the immediate neighbourhood of this farmhouse who do the regular routine work. Thus we had not only an addition to numbers but also to the picturesqueness of the scene. It was most interesting to see these men come into the service in single file. First came the chief in his many coloured "poncho" and cap, followed by the rest of the men in the order of their importance in the village, all similarly arrayed. These coloured caps and "ponchos" mingling with the decorations of the room gave us, who are used to a more sombre garb, a feeling of festivity in addition to the sentiment attached to the Thanksgiving Service.

The service commenced at 7.30 a.m. half an hour later than usual. First we

sang in English "Come ye thankful people come," explaining that this is the great thanksgiving song of the English people. As sung gladly with heart and voice, our thoughts naturally turned to home and the many occasions connected with the singing of the old hymn; we watched the face of the Indians as they listened and as their dark faces lighted up, we felt that they were catching the spirit of what we were singing. Our hearts were in tune with the Infinite. Joy filled our souls as we realised the power and presence of God. After the singing of this hymn the service proceeded. The hymns and reading were in Spanish, the prayers and address in Quichua. What a joy it was for us to listen to our Brother Cartagena who had come to us from Cuzco for the occasion, as he spoke to these people in their own tongue and led their thoughts from the things of nature to the things of God.

A great interest was manifested in the entire proceedings, but especially in the address. Would that we could know what was passing in the minds of these people as they listened to the story of redeeming love told in their own language. We can but hope that some ray of Divine Light pierced the darkness of their poor ignorant minds.

I have constantly felt as I have spoken from Sunday to Sunday to these people that for many of them the benefits of the service are very small. Only about one-third of them really understand enough Spanish to follow me, and our hope has been that those who understand would pass on the message to those who did not. We are, therefore, looking forward to the advent of our brother Cartagena in a few weeks, although we know that our gain will be a loss to Cuzco, and that his coming to us leaves the burden of the work there once more upon the shoulders of our brother Mr. Austin.

I feel I must just add a word of our School Work. Some time ago we decided to gather the Indian children and the farm hands together in the evenings and begin teaching: they responded gladly to our invitation and attend regularly and work willingly. Our scholars are of all

sizes and ages, from the ragged little Indian child of six to the fathers of families. How they labour over the simple letters and figures; hard, rough hands that have worked all these years in the fields, trying to handle a pencil and write the simple copies that are set them. The old ones I fear will never get very far, but the young folk who are so eager will soon be reading and writing and from these first steps go on to better and greater things. We are teaching them one or two Spanish hymns and after school when the slates have been packed away and the register marked, they gather round happily to sing their hymn, after which a simple story is told them from the Book of Books in simple language and a prayer offered for help in the daily work and the evening lessons. Then all join in the Lord's Prayer, and school is over. It is a happy hour, although perhaps (especially these harvest days) the teachers and scholars may be very tired with the day's work when they come to school at night. Though for this year the farm harvest is practically ended, in our school it is just the sowing time. Who shall say what this harvest will bring?

EDWARD M. FOSTER.



ALL 'OTI! ALL 'OTI!

"There's mischief there;
but great possibilities too."

Ticanoma Musings.

"A certain man drew a bow at a venture." At the outset we are limited as to choice of subject, and that timely and trenchant article on "The Lust for Talk," in the "British Weekly" we keep in remembrance.

Then another editor cries out to globe-trotters, "Tell us what God is doing amongst the heathen, and less about your journeys and sight-seeing."

As to the legitimacy of writing articles, we take shelter under the defence that "should we fail to interest our readers they would leave us, and that right early" (Sir W. R. Nicoll).

The evil, if any, would seem rather to be in magnifying trifles, or in indulging in unhealthy optimism, though personally we are not fond of saying what we intend to do.

If we indulge in "the charm of chatter" it shall be with the purpose of enlightening. So we act upon the principle followed by some in preaching the Gospel, viz., "to never preach the Gospel as though the people knew everything."

We are still asked about "our dear black boys," though with the application of a little soap and water, they turn out to be about the colour of a well tanned English farmer boy.

The Bolivian Indian Mission is, to some people, still indefinitely located among swarthy tribes by Ganges' stream.

Now, if a man can fill two large volumes about insects and the quadrupeds, shall we fail to find interest in the human, while cultivating our own little barley patch?

Here is still to be found tragedy and comedy. If the days lack drama, and we are tempted to grow restless, or to entertain fears as to the reality of our call—this is our weakness—it is because we do not explore, see a little oftener; know a little better; and in knowing, learn to love.

Should some day find us, for the moment, leaving the "camp Indian," t'will but be for the purpose of equipping ourselves more fully for the work, and of finding ways and means of

reaching him better. It has been said, "the life without enquiry is not worth living."

Our investigation has so far resulted in the conviction that personal contact with the native is the key to evangelisation; and that results cannot be expected through casual visitation. To stand in the "plaza" and proclaim, "come up, and we will show you a thing or two!" will avail nothing.

Then our Indian visits the small market towns only for the Sabbath, or for the Feast Days. East is not West, and here the foreigner is not such a great curiosity as in the Orient; nor is religion new to them.

God, Christ, and the Holy Spirit, are names so common that they play with them without knowing their meaning. Ezekiel's position amongst those of the captivity, must be ours amongst this people—"I sat where they sat." Real living interest, personal contact, will tell the tale. "Mother," said a Spartan youth,

"I cannot reach the enemy." "And why, my son?" "Because." was the reply. "my sword is too short." "Then, my son," said the mother, "add a step to your sword!"

What does it matter though your "patio" be the playground of someone else's children; at night be used as a stable for llamas, donkeys, or the like? In such case, if you fail to learn the language, whose fault will it be? Any attempt to minimise the sin of the people is wrong. To be sincere, we must be discriminating in sympathy. They have a law written upon their hearts "accusing, or excusing" them, when forbidden things are indulged

in. The equivalents for our English terms "fight, quarrel; greed," etc., find an echo in the hall of their conscience. To have this as a background, is surely something to give hope in preaching the Gospel. But with the late Hudson Taylor we are bound to say—"There can scarcely be found a people on the face of the earth, who, at the first impact, willingly received the Gospel."

Our Gospel must be "yea" and "nay," in deed and in truth. "Devils believe," and tremble, but these people tremble for devils." 'Twas but yesterday that Antonio, one of our Indian boys, was suddenly called to go home. News came that his

father was dying with fever. We packed him off with some fever pills and advice to his father. He speedily returned with the story that his father, upon passing two lakes of water, had seen a devil, and that though he had run past them, it was all to no purpose, for he had caught "sajra onkoy" (a devil sickness). He was now better,

however. When we told him that Don Enrique (Mr Hogg) had waded into one of those lakes after a fallen duck but a short time before, he could scarcely draw his breath, and said, "then is he not dead?" The explanation was forthcoming from Manuelcito, who said, "Don't you know that these evangelistas are God's children, and that God does not allow them to see devils?"

Yet we quite agree with Milton: "the Chief of them is never absent." 'Tis a beautiful moonlight night, and we have planned for a Gospel service. But the cry of "Mokon, Mokon!" is heard. A half-caste has arrived in the village from



THREE TICANOMA LADS
Manuelcito, Gustillo and Antonio. (Left to right)

Sacaca, with donkeys laden with maize flower; and in some empty house, awaits the coming youths and maidens. A huge sheet is spread out in the middle of the floor. From the sacks each takes a handful of flour, puts it into the mouth, and with saliva makes a ball of paste. For a hatful of these, a small piece of bread is given. Then all is placed in a heap on the sheet to await the drying process, after which it is made into chicha. The paste balls are called "Moko." Two or three hatsfull for each one is generally the thing. The playing of a "charango," and plenty of loose talk from the half-caste, enliven the proceedings; and a dance outside, in which the Indians take part, is the grand "finale."

This week found such a scene taking place at our very door. For the space of four hours the dance continued, until flesh and blood could stand no more. A mere stamping of feet, the "tinkle, tinkle" of the charango, followed by bursts of laughter would be innocent enough, were it not for the fact of it being an undoing of spiritual conviction previously received. How many fine meetings have been spoiled immediately in this way!

So we turn to Brainerd for inspiration this night, and read—"I never found myself more suspended between hope and fear than on this occasion"—and again—"For I have learned by experience that He only can open the ear, engage the attention, and incline the heart of poor, benighted, prejudiced pagans to receive instruction."

To-day found us admonishing Gustavo—a scholar—for attending these revellings. At first he did it unknown to me. But yawns and sleepy-looking eyes reveal the broken commandment. Hence a day's cessation from teaching. You see the ways the fisherman doth take to catch the fish. What engines he doth make; Behold how he engageth all his wits."

Bunyan might have known our straits to save the young.

And so we thought to speak of likely means and methods; of a counter attraction at such times of festivity, that

they might, as it were, "drop the knife and clutch the apple." Of the part that music might play; or possibly a readjustment of teaching methods, with a continuation of healthy games,—for they are Indians and mere children.

But we conclude that for the work we need good houses for the missionaries, spiritual methods of work, and more than methods: MEN!

And yet again, we have "no confidence in the flesh," so are thrown upon God, and upon Him alone.

We might pass along to you our battle-cry "Cachariy!" (Loose him!), to be used in prayer.

"Till from her hills, her woods, and her valleys

Bolivia unfettered shall join in the song:"

"Unto Him that loveth us, and loosed us from our sins by His own blood...be glory and dominion for ever!"

JOSEPH HOLLIS.

Prayer Suggestions.

Oral sin cesar.—Pray without ceasing.

1. As already suggested in an editorial, that there be no hindrance to God's working in the heart of any one of our happy little band of workers.
2. Also that MORE WORKERS be sent out to occupy quickly this land in which official obstacles to the propagation of the Gospel may be said not to exist.
3. Keep on praying about translation work. A start has not been made to the translation of the New Testament into Quichua.
4. Also about the purchase of a site and the erection of a central home for the Mission in San Pedro.
5. It would be well worth while to support by prayer the President of Bolivia about to take up his duties, and by whom the Congress will be largely influenced during the next four years, if he be spared. We are commanded to pray for "rulers."
6. Do not forget the health of missionaries. Typhoid is epidemic in Carangas province. Typhus somewhere else. Measles and scarlatina somewhere else. And we have a case of smallpox in San Pedro. This need is a constant one. It will mean health to you as well as to us, if you pray.

How a "Comunidad" Indian lives.

"Comunidad" is that which has the quality of being common to many. When applied to a tract of land, it means that it is held by a number of Indians in common, and these Indians are distinguished from others who work on private estates by the name "comunidad" Indian, or simply "comunario."

Sr. Paredes, a Bolivian writer, has given a vivid picture of the life of one of these Indians in his book on the province of Inquisivi, and Sr. Arguedas, another Bolivian author, whose book "Pueblo Enfermo" is a very frank description of Bolivia as we now know her, as though despairing of a better description of the "comunidad" Indian's life, quotes fully from Paredes. We translate the following from Argueda's book, "Pueblo Enfermo," pp. 53-55.

"The 'comunidad' Indian lives in solitary places, in those immense uninhabited regions (referring to the province of Inquisivi) where the sun, the cold and the wind blacken his body, half-covered as it is with a few miserable rags. The presence of a neighbour in the district fills him with fear, for he expects nothing but evil from him, and hates contact with civilization. I say fills him with fear, for the "comunidad" Indian is everybody's *human beast of burden*. The corregidor, the priest, the neighbours, the "alcaldes," "ilacatas," "segundas" (native Indian authorities), military men, travellers, everybody uses him, abuses him, beats him, imprisons him, takes away his children, etc. The condition of the Indian, forgive me for saying it, is worse than that of a beast which has an owner to care for and appreciate it.

Do you see that ragged Indian, dirty, hair in disorder, weeping, running in fear along the road, in the street of town or village? That is the Indian of the "comunidad," from whom they have taken by force the products which he was about to sell in order to pay *in advance* his taxes. That Indian seeks a defender, and generally finds him in some village lawyer, and instead of being a helper he

turns out to be *another wolf*, who ends up by taking the fleece off him. He goes before the authorities, and these tell him to *wait*. He waits about in trembling anxiety for several days, during which he is forced by a soldier to clean up the goal or barrack yard. Finally the unhappy man finds his way to his home, where his wife and children wait for him as for the angel of good, who is to bring them the bread of comfort, but instead he arrives stained with blood and dirt, weakened by hunger, and weeping.

While still full of sadness on account of these evils, plus the death of his wife, who succumbs to a fit of grief and anger, he is pounced upon by an "alcalde," not, however, to carry him off to prison because his taxes are yet unpaid; but to tell him that he must go and *dance* in honour of the arrival of the Subprefect. In vain he tries to have himself excused, he is carried off, under the lash if need be, to dance and make sport for others.

The entertainment having come to an end, he returns in a querulous mood to his home, and his young motherless children inform him that another "alcalde" has taken away the remaining three or four sheep which they were shepherding, and the rest of the barley in the sheaf, in order to supply the needs of a *detachment of the army* which is to pass that way. And when he runs hurriedly in pursuit of the "alcalde" to claim his possessions, an "ilacata"



STOCKS IN USE IN SAN PEDRO GOAL
By kind permission of the Authorities.

notifies him that he must go and clear the stones off the road, in order that the horse of General So-and-so, who commands the division which is passing, may not trip over them.

After all these misfortunes, he sits down to remind himself of his special duties as a "comunidad" Indian. His memory brings them up before him one by one: he must go as a postillion, as mail-carrier, as servant to the priest, or to the Subprefect.

He remembers also that his working bullock, and his son of seven years of age, are held in pledge by the priest as security for the payment of the fee for the burial of his wife. He must go to the mines, therefore, and earn the money wherewith to release them.

He remembers also that it lacks but three months to the festival at which he must act as "alferez" (organiser of the festival, and supplier of animals for food, of chicha, and of a money payment to the priest) because the priest obliges him to do so, threatening the *punishment of heaven* should he fail to fulfil the duty.

He remembers, too, that his new trousers and poncho are held by the Subprefect until he shall pay his land tax. And also that he has not yet handed in his annual quota to keep going the law suit which his "comunidad" is carrying on with the neighbouring one over a boundary question.

Seated on a rough stone, with his chin between his hands, engulfed in the misery of his position as a "comunidad" Indian, while his imagination turns over the long list of his troubles, he is startled out of his melancholy by an "alguacil" sent by the "corregidor"—what for? To bring him the value of his sheep and barley? No, not that. He brings him an order to go at once and help cultivate the fields of the corregidor and priest, accompanied by a threat of imprisonment should he refuse. For this forced labour he is paid nothing at all.

Nor is this all. When the Indian, after the fatigue of the day, has retired to rest, wrapped in his rough covering of rags quilted together, the door of his hut is suddenly opened by the represen-

tative of "el hijo de Dios" (the son of God)—an Indian witch doctor, who demands from him a contribution toward the living expenses of this great impostor, who lives in idleness and vicious pleasures.

He has scarcely time to cultivate a few small patches of ground about his house, leaving immense tracts of land uncultivated—tracts that never have been allowed to be cultivated since America was a continent. [Probably true of the tableland, but not to the same degree of the valleys. Ed.] Be it remembered that of a hundred "comunidad" Indians, probably ten only are owners of the soil, the rest being partners or helpers of the ten, and as a rule reduced to a condition of inconceivable misery.

How does the Indian dispose of the few miserable products of his toil? Among whom are the fruits of his great sacrifices and cruel privations distributed? They are swallowed up in the following order—First the Public Treasury gets a share in taxes. Then the priest claims a part for the celebration of festivals, and for baptism and marriage fees. [Not necessarily the latter, since Civil Marriage became law a little over a year ago.—Ed.] Next the seller of alcohol gets a portion for the fiery liquor with which the Indian drinks himself into stupid degeneracy. And the remainder goes in other forced contributions.".....

Though this description of the life of a "comunidad" Indian would be highly coloured were we to conceive of it as all happening to one Indian within a short period of time, it is not exaggerated one whit when applied to a period of, say, a year or two. We take it that the author has clumped together those experiences of the "comunidad" Indian in order to give his readers a living picture of the life those poor Indians live. And we can bear testimony that these things are happening daily in the lives of the Indians all about us. And what a picture Sr. Parodos has given us of the life of a "comunidad" Indian!

"This Thou hast seen, Oh Lord, keep not silence: stir up Thyself and awake to judgment, even unto their cause, my God and my Lord."—Ps. 35:22.—G. ALLAN.

Praise Corner.

Entrad delante de El con alborozo.—Enter into His presence with great joy.

Giving thanks for:—

1. The opening of a new station, Mr. and Mrs. Starnes having gone to occupy Churitaca.
2. The restoration to health of workers who have been laid aside.
3. Signs that the old Gospel is making a way for itself in some hearts and changing them.

4. Two fine packets of Scripture Text Cards (pictorial) in Quichua, sent by the Scripture Gift Mission.
5. The fact that while in some countries difficulties are put in the way of the Gospel by the authorities (as in Russia), in Bolivia favour is rather shown towards evangelical workers.
6. A sum of £15 sent by friends for the erection of a suitable building for school and church in the Huaraka Valley.

Bolivian Indian Mission Field Fund.

STATEMENT OF RECEIPTS AND EXPENDITURE FROM

July 1st, 1912 to June 30th, 1913.

Dr.	GENERAL FUND	Cr.	
To Remits. Duncdin Council	£250 0 0	By Distributed to members	£377 11 4
Remits. London Council	17 18 4	Publishing a/c.	39 5 0
S. American donation	30 0 0	Transferred Working Bxcs a/c. ..	16 0 0
Earnings of members	16 0 0		
	£322 16 4		£322 16 4
	PASSAGE FUND		
To Refund J. Turnbull's passage ..	£80 0 0	By Remits to J. Shakeshaft	£56 2 0
		Balance in hand	23 18 0
	£80 0 0		£80 0 0
	SPECIAL FUNDS		
To Donation Magazine Fund	£5 0 0	By Publishing a/c.	£6 2 0
Subs. to Magazine (Bolivia)	1 2 0	Mile Purchase a/c.	10 4
Donation to Mule Fund	10 4	Transferred to Building a/c	1 0 0
Donation to Building Fund	1 0 0	Passed on to members	25 6 0
Received a/c. members	25 6 0		
	£32 18 4		£32 18 4
	SAN PEDRO BUILDING ACCOUNT		
To Balance in hand	£206 0 0	By Bank Balance	£206 18 0
Interest	6 18 0	Purchase Building material	5 15 0
Balance in hand	53 10 6	Balance in hand	17 15 6
	£260 8 6		£260 8 6

H. GROCOTT, *Treasurer.*

Examined and found correct,

G. ALLAN.

Australasian Secretaries of Councils and Local Representatives

Adelaide, S. Aus.—Miss Moseley, Winchester Street, St. Peters, Adelaide, *Sec.*

Mr. John Hooper, High and Thornton Sts., Kensington, *Treas.*

Melbourne, Vic.—Mr. Samuel H. Kingston, 24 Palmer St., Collingwood, *Sec.*

Doctor W. H. Burton, 267 Church St., Richmond, *Treas.*

Sydney, N.S.W.—Mr. A. L. Harwood, 86 Victoria St., Darlinghurst, *Sec. and Treas.*

Auckland, N.Z.—Mr. Lloyd Keals, Green Lane Road, Ellerslie, *Sec. and Treas.*

Wellington, N.Z.—Mr. H. D. Grocott, Tram Road, Kelburue, *Sec.*

Mr. T. O. Brash, King's Road, Lower Hut, *Treas.*

Nelson, N.Z.—Miss Burton, Halifax St., *Representative.*

Invercargill, N.Z.—Mr. A. Sanders, 121 Don St., *Sec.*

Monthly English Letter of Il Soleo (Periodical of the Naples University Christian Association) April, 1914.

National Federation News

We quote from the February issue of *Fede e Vita* — a Communication — Lawyer *S. Mastrogiovanni*, on account of increasing professional labors, has been compelled, to our great regret, to resign the position of Secretary of the Federation, which he has honorably filled more than eight years. He will however continue in the Executive Committee as councillor. At the suggestion of the retiring Secretary, and of Dr. Walter Lowrie, a member of the Ex. Com., we have called as his successor *Mr Cesare Gay* a law student, and secretary of the Naples section. Mr Gay will reside in Naples, continuing in office as local secretary, while the Ex. Com. will retain its seat in Rome, in accordance with Art. I, of the constitution. (signed) The Executive Committee.

March 1st, the editorship and administration of our bulletin, *Fede e Vita* are transferred to 33 Via Duomo, Naples. (We would add that this last, as also all that relates to Sig. Gay as Secretary, and to the Naples University Christian Association, will May 4th be transferred to the new seat of the Association, Via Roma 873. Friends are kindly requested to note this change of address).

The questions when, where, and how of the Summer camp are not yet settled but as we go to press it appears probable that the choice will fall upon Ischia.

The two important articles of *Fede e Vita* for Feb. are. "Faith and Belief" by S. Bridget; 2nd "The Function of the church and its modern crisis, by Angelo Crispi".

Both articles are avowedly, distinctly and fearlessly religious but not theological—with a thoroughly modernist spirit, in the true sense of the term. Both writers remain in the Roman Catholic fold: the one being a priest in Genoa; the other residing in Switzerland. It is significant and hopeful that such men as these, conscientiously continuing in

the historic church, are sufficiently liberal to contribute to the official organ of our Federation. No one reading these utterances can fail to be impressed with the sincere and profoundly Christian spirit of those who penned them.— Sig. Bridget begins.

“ If the idea of God were so small that we could fully understand or explain it, certainly it would not be worth the while to die for it ”.

Bernard Shaw.

“ These words are so rich in spiritual content, that of themselves they would furnish the impulse to the comparison we wish to make.... We do not propose at this time to discuss whether an intellectual examination of things religious can give us true knowledge—what we affirm is that these, which may be termed theological results, are merely elements in the religious life, which in it's essence is far richer and above all more powerful than bare truths of concept; that true religion the vital life of the soul; is the vital relation of trust and feeling between man and God. Now this abandonment of the soul, this fusion of the intelligent life of men with the ideal, which by itself inspires him who possesses it, is—rather than any merely intellectual adherence—*faith* ”.... “ It is an error to see merely a system of ethics in the work of Christ. It is equally so to see in it only a system of theology ”. The entire article, which is brief, well repays an attentive perusal.

Sig. Crespi's article on “ The function of the church and it's modern crisis ” is much too long to be even outlined here. We must content ourselves with reproducing the introduction. “ Whoever, wisely or not, thinks to awaken in souls, spiritual life, and not satisfied with stirring in them a vague and undefined religiousness, labors to win them to Christianity and furthermore to some historic and organized form of Christian society, finds himself confronting two opposite opinions regarding the essence and the office of the church in the world. According to one group, the Church, which in early times and in a more primitive stage of human developement was not distinct from the State, but rather embraced, contained and sanctified, it and was at the same time the organ of worship, of moral education, of benevolence, and of science both divine and human,

little by little lost all these prerogatives, since by an obvious division of labor, agencies for each of these were formed, and were given an independent existence. The priest of today is no longer either physician, nor king, nor tribal head, nor judge, nor astronomer nor physicist. He has become the person who baptizes, who solemnizes marriage, who consecrates and blesses the tomb when called upon to do so; the church is something that oscillates between a society for moral culture, and a service of ambulance and of consolation for weak souls; and with the enormous development of social economics, of public and private philanthropy, and of *human science* which no longer finds any place for the *divine*, with Man who would make of himself Providence for mankind, also these functions will be taken from the church and it will lose all right to exist. Also, if in the past it exercised necessary functions, today we see it—more or less—in all lands and in all its forms, hostile or indifferent to the principal movements of culture and of sociology; we see it reject *life*, or follow it with no true spirit of progress..... According to others the loss of so many activities only renders more secure the essential one, belonging to the church alone, of preparing man for eternal life: her duty is to witness for certain supernatural truths of which in the letter and the spirit she is the depository. Between these two extreme currents, there are many intermediate ones, characterized by a vague religiousness and an unconquerable distrust of, or hostility to every form of orthodoxy, and of organized religious life, with rites, dogmas, traditions and sacraments. How can one get their bearings among so many diverse opinions, and at the same time rise above them and do justice to whatever of truth there may be in each? This is the problem we wish to discuss in the present article. We believe we shall be able to aid many souls to pass in safety the perilous reef of religious individualism ”.

Association News.

The first Sunday of the month, Prof. Chinigò, a resident of Naples but an Albanian and called to office under the new government, spoke on things Albanian, topography, history and folklore. About sixty listened to the very interesting address, which was followed by music and a social hour.

The Bible study of March 4th, by Rev. Mr Buffa on "Tradition" as in opening the speaker noted, took us on delicate ground, but because there was largeness of view and of spirit in the treatment, the difficulties were reduced to the minimum.

Wednesday the 4th, one of our engineering students spoke on the war in Lybia and the recent criticisms by Italian Radicals. In accordance with our habit from the beginning, which discourages political and religious discussion, the widely diverging views were ventilated privately. Our best friends, near and far, counsel adhering to the usage indicated above.

Sunday the 8th, one of our associate members described a region comparatively unknown to us all, though relatively near, the Abruzzi, the Switzerland of Italy, deeply interesting from every point of view. It may in future be possible for us to hold a Summer camp there as many of us would be glad to do.

Rev. Mr Archinard was unable, because of illness to give the regular study in his course, March 10th, and. Sec. Gay treated a subject of special timeliness and interest because of the 4th congress on Public Morality, to be held in Naples, April 26th-29th, to which we send delegates. Independent Morality was the theme of Sig. Gay, and setting forth what it's friends claim for it, he showed man's inability to attain the ideal morality, and the necessity for the power which only Christ can impart.

Wednesday the 11th, another student of engineering, secretary also of our Ex. Com. gave a carefully prepared

A GLANCE AT LATIN-AMERICAN CIVILIZATION

COMMITTEE ON CO-OPERATION
WITH LATIN AMERICA
25 MADISON AVENUE
NEW YORK CITY

By FRANCISCO J. YANES

Asst. Director, and Secretary of the Governing Board, of the Pan-American Union

Reprinted from The Journal of Race Development, Vol. 4,
No. 4, April, 1914

A GLANCE AT LATIN-AMERICAN CIVILIZATION

*By Francisco J. Yanes, Asst. Director, and Secretary of the
Governing Board, of the Pan-American Union*

The civilization of peoples cannot always be gauged by set standards. There are varying factors to be taken into consideration and discrepancies to be accounted for in measuring the degree of cultural and industrial progress of a nation. Conditions growing out of racial characteristics, historical necessities, geographical position, custom and habit, on the one hand, and on the other the basic principles upon which different societies have been built, must not be lost sight of in dealing with, or rather, in endeavoring to understand the factors that have led to the progress of a given nation, or aggregate of nations of the same or similar origin.

Latin-American civilization from an Anglo-Saxon point of view may be found wanting in many respects, but the life and happiness of nations, the ideals and hopes of their peoples, their legislation and institutions, are not to be found ready made, but have to be worked out to meet peculiar wants, and in accordance with the racial, mental, moral and material resources and necessities of each.

We must deal with Latin America as a whole if we wish to cast a rapid glance at its civilization. Some of the twenty free and independent states which in their aggregate make up Latin America have developed more than others, and a few marvelously so, but whether north or south of the Panama Canal, east or west, on the Atlantic or the Pacific, on the Caribbean or the Gulf of Mexico, the countries of Latin

America sprang from the same race—the brave, hardy, adventurous, romantic and warlike Spanish and Portuguese conquerors, who fought their way through unknown territories, whether in quest of “El Dorado” or in warfare against whole nations of Indians, as in the case of Mexico and Peru, where the native Indians had a marvelous civilization of their own.

On the other hand, the men who founded these United States, the Pilgrims who first set foot on this new land of promise, and those who followed in the wake of the first settlers, came to this country already prepared, through years of training, to govern themselves. They came to the friendly shores of the New World in quest of freedom. They wanted a home in a new land not yet contaminated with the spirit of the Old World. They brought with them their creed, their habits of order and discipline, their love of freedom, their respect for the established principles of law. Hence from its inception Anglo-American civilization was built upon solid ground. Its subsequent development—the marvel of the last half of the nineteenth and this our twentieth century—is due to the solidity of their institutions, their steadfastness of purpose, their practical sense of life, and a territorial expanse where all the soils, all the wealth, all the climatic conditions of the cold, the temperate and the tropical zone can be found.

The discussion of Latin-American civilization is of vast importance, since it deals with the history and development of twenty republics lying beyond the Mexican border, and covering an aggregate area of about 9,000,000 square miles, with a total population of over 70,000,000, of which 48,000,000 speak the Spanish language, 20,000,000 Portuguese in Brazil, and 2,000,000 French in Haiti. This general division brings us at once to deal, under the same classification, with peoples and civilization springing from different sources—Spanish, Portuguese and French. Even among the Spanish-speaking countries there are conditions, depending on the province of origin of the first Spanish colonizers and settlers, who came mainly from Biscay, Andalusia, Castile, Aragon, and Extremadura, which further tend to establish other slight

differences, just as the various states of this country show differences due to the sources of their population.

For our purpose, a general survey of the twenty countries called Latin America is not amiss. Geographically, Latin America begins beyond the Rio Grande, with Mexico, at the southern boundary of which extends what is called Central America, consisting of Guatemala, Honduras, Salvador, Nicaragua, and Costa Rica, the historic five Central American states; Panama, the gateway to the Pacific on the west and to the Caribbean and the Atlantic on the east; South America proper, embracing Venezuela on the Caribbean, Colombia on that sea and partly on the Pacific; Ecuador, Peru and Chile, bordering on the Pacific; Bolivia and Paraguay, inland states in the heart of South America; Argentina, Uruguay and Brazil on the Atlantic; and, lastly, Cuba, Haiti and the Dominican Republic, islands in the Caribbean Sea. So we see that Latin America extends from the north temperate zone to Cape Horn, near the Antarctic Ocean, which means that all climatic conditions are found in that enormous area over which the pole star, the Southern Cross, and the constellations brightening the South Pole keep nightly watch, from the cool regions of northern Mexico to the tropical heat of the torrid zone and again to the cold lands of Patagonia. This is indeed a world of wealth where all the products of the entire globe can be successfully cultivated, where all races of mankind can live and thrive, because the Mexican and Central American cordilleras, and further south the mighty Andean range, offer an unbroken chain of lofty peaks, wide valleys, and extensive tablelands, affording all climates and zones, all kinds of soils and minerals, the only limitations to the development of these lands being human endurance. The water supply is plentiful in most parts of Mexico and the Central American republics, and there is nothing in the world which can be compared to the hydrographic areas of northern and central South America, consisting of the Orinoco basin with its 400 affluents, offering a total navigable length of about 4000 miles; the mighty Amazon having three times the volume of the Mississippi and navigable for over 2000 miles, and the network

of great rivers emptying into it; the Paraná and the River Plata, with twice the volume of the Mississippi, and a thousand other streams too numerous to mention in detail, but which can be found on any fairly good map, showing a feasible water route from the mouth of the Orinoco in Venezuela to the Amazon and the very heart of South America, and thence to the Paraná and finally to the River Plata.

We all know how Columbus discovered this New World which today bears the name of America (although the application of that name is quite restricted in this country to the United States)—we have all heard of the hardships Columbus and his followers had to endure, their sufferings, their hopes, and their faith in some supernatural fate, a trait begotten by the influence of Moorish ancestors in Spain through the mingling of both races during the occupation wars which lasted over eight centuries. The discovery of America has a tinge of romance, such as inspires the soul of the adventurer and the buccaneer. It was a romance that began at the Rábida, grew in the presence and with the help of good Queen Isabella, developed into a mad desire for adventure at Palos, and ended with the planting of the Spanish standard on the shores of Guanahani, now called Watling's Island. From here Columbus went to what is today called Cuba, thence to Hispaniola—now divided into Haiti and the Dominican Republic, where his remains now rest in the Cathedral at Santo Domingo—and in this latter island founded the first white settlement in the New World. We cannot follow Columbus' voyages or his adventures step by step, but we must feel that the discovery of America is an epic poem worthy of the mettle of the great discoverer and his men.

And so the civilization of what is called Latin America began with the first Spanish settlement, the first Indian blood shed by the greed of the white conqueror, and the first attempt to Christianize the inhabitants of the new-found land. The inevitable features of conquest—war, treachery, destruction, fire, sword, deeds of valor but little known, and endurance almost superhuman—marked along the trail of the discoverers the birth and first steps of the New World. And in the midst of this turmoil, bravely battling against

unknown odds, the Spanish missionary fathers worked unceasingly, founding hamlets and towns, thus planting in the wilderness the seeds of many a large city today, building their temples of worship, going from place to place struggling with disease and hunger, teaching the Indians the Spanish language and with it their religious faith, and laying the foundation of what is known today as Latin America.

The second stage of Latin-American civilization began when the crown of Spain finally took an active interest in its new possessions and men of a better class than the soldiery which landed with the discoverers and conquerors began to come to the New World, bringing their wives and daughters, and surrounding themselves with whatever comforts could be had in their new home. They were in many cases scions of noble families, who came either as viceroys, governors, or in some other administrative capacity, or as "oidores," judges and men of letters in general. There also came learned monks, and among these, philosophers, poets, musicians, painters, etc. Hence some of the oldest descriptions and chronicles of Latin America are in verse or in choice prose, either in Spanish or in Latin, and we find in some of the oldest cities in Spanish America wonderful examples of wood carving, either in churches or in old houses, beautiful specimens of the gold and silversmiths' art in ware of the precious metals, some fine paintings, and unexcelled samples of the art of illuminating books, particularly missals.

The scholars, either members of the religious orders or laymen, began to gather books imported from Europe, and so our libraries were started, mainly in the convents. With this feature of civilization the necessity of educating the children of the Spaniards and the Indians became more pressing, and private schools and seminaries were established, as a first step to the foundation of universities. I think it is due to the Spaniards to state right here that both in Mexico and in Peru schools were founded for the education of the Indians, to teach them not only reading and writing, but the manual arts as well.

We Latin Americans record with natural pride the fact that the first university founded in the New World was that

of Santo Tomás de Aquino at Santo Domingo, in 1538. This University is no longer in existence, but we still have that of San Marcos at Lima, Peru, founded in 1551; the University of Mexico, established in 1553 and refounded in 1910; the University of Cordoba, in Argentina, dating from 1613; that of Sucre in Bolivia, founded in 1623, or thirteen years before Harvard, which dates from 1636, and that of Cuzco, in Peru, established in 1692, or eight years earlier than Yale, which was founded in 1701. The University of Caracas, in Venezuela, dates from 1721, and that of Habana, Cuba, from 1728, the other universities founded before the nineteenth century being that of Santiago, Chile, in 1743, and the University of Quito, Ecuador, in 1787.

The great agent of civilization and progress, the printing press, has been known in Latin America since 1536, when the first printing outfit was introduced into Mexico and the first book printed in the New World, a plea of Father Las Casas for a better life. Cartagena, Colombia, is said to have been the second city of America to have a printing press, in 1560 or 1562, but Peru seems to hold the record for the first book printed in South America, about 1584, and La Paz, Bolivia, had a printing establishment about 1610. There were also a press and other printing paraphernalia at the Jesuit missions of Paraguay about the first decade of the seventeenth century. The first work in Bogotá was printed about 1739; Ecuador printed its first book in 1760, and Venezuela in 1764, while the earliest production of the Chilean press bears the date of 1776, and there was a printing outfit in Cordoba, Argentina, in 1767. With the foundation of universities and schools and more frequent communication with Spain and other European countries of Latin origin, and the printing of books and newspapers in the New World, the desire for learning was developed and a new field was open to intellectual culture.

Dissatisfaction of the colonies with the exactions and abuses of the viceroys, captains-general and other officials representing the crown of Spain, jealousies between the creoles, or children of Spanish parents born in America, and the "peninsulars," or native Spaniards, commercial prefer-

ence and social distinctions, and other petty annoyances born of the arrogance of the Spaniards, on the one hand, and the proud nature of the creoles on the other, were the smouldering embers that, fanned by the success of the American Revolution and the storm of the French Revolution, set on fire the Spanish colonies at the end of the eighteenth and the beginning of the nineteenth century. The majority of the Spanish-American countries attained their independence between 1804 and 1825, and their struggles for freedom, while encouraged by the example of the United States, were inspired in French ideals. The heroes of the bloody but romantic French Revolution, their fiery speeches and undaunted bravery, their proclamation of the republic and the rights of man; the echoes of the Boston Tea-party, the exploits of the spirit of '76, the commanding and serene figure of Washington, the birth of the American Constitution, the utterances of the grave thinkers and inspired orators of the revolutionary period—all these dazzling examples of patriotism appealed to the Spanish-American colonists, and one by one the colonies began their fight for independence. The executions and ignominy heaped upon the first patriots who forfeited their lives for the cause of independence, instead of discouraging the leaders, made them more aggressive, and they resolved to gain the day at all hazards.

We come now to the most brilliant pages of the history of Latin America, and upon these pages are written the names of Miranda of Venezuela, the precursor of South American independence; Bolivar, who has been called the Washington of South America, a brilliant soldier and born leader, the liberator and father of Venezuela, his native country, and of Colombia, Ecuador, Peru, and Bolivia; Sucre, also a Venezuelan, more like Washington than Bolivar, the very soul of honor, a gallant knight and an accomplished diplomat; San Martin, the brave and heroic liberator of the southern half of South America; Artigas, a man of sterling qualities; O'Higgins, the great Chilean hero; Tiradentes, the forerunner of Brazilian independence; Morelos and Hidalgo in Mexico, both Catholic priests, and both martyrs to the cause of inde-

pendence; and hundreds of others from each country whose names would be meaningless except to those well acquainted with the history of South America.

But, once free from colonial bondage, the new republics, whose political constitutions in the main are based on that of the United States, had to deal with fresh problems arising from changed conditions. The new political entities commenced their independent life heavily handicapped, on the one hand by their economic condition after a period of protracted wars, and on the other hand by a scarcity of population, and—though paradoxical, nevertheless true—the fertility of the soil and extremely favorable climatic conditions. The unbounded productiveness of Latin America, coupled with the modest wants of the masses, has been the main cause of the slow development of most of these countries as manufacturing centers, their chief means of support being agricultural and allied industries, and mining. The evolution out of all this chaos has been more rapid in some countries than in others, due to special conditions, among which the principal ones are in general terms geographic and topographic position, and predominance of the white man.

The leading classes, owners of black slaves and landlords to the Indian tenantry, lived for the most part in relative ease after the war of independence. Those who did not seek in the army a field for their activities or inclinations, devoted themselves to intellectual and scientific pursuits, either in civil life or in the service of the church. Some went abroad, to France or Spain preferably, to acquire a general education or to perfect that received at home and to see the world, on their return bringing new ideas which were eventually adopted and more or less modified as necessity demanded. With the progress of the nineteenth century Latin America also advanced.

Intellectually, the Latin-Americans are anything but the inferiors of the Anglo-Americans. The literature of Latin America is as rich and valuable as that of any country, yet it is hardly known—not to say entirely unknown—in the United States except by a handful of men who have devoted their time to the study of the Spanish language. It is only

now, during the last few years, that a desire to know Spanish has made itself felt in the United States, and it is astonishing to note the number of persons now able to read and understand the language. On the other hand, the study of modern languages is compulsory in all of the universities and colleges of Latin America, and absolutely necessary to obtain certain academic degrees. French was for a long time the language chosen by the majority of the students, hence the influence of French literature and French thought in Latin America. German was taken up by many, more as a commercial tongue than otherwise, but even so German literature, particularly the works of Goethe, Schiller and Heine, and most of the writers of today, are well known in Latin America. English was preferred by others, rather as an accomplishment than as a language of immediate practical use, until now it has taken, in many cases, the place of German. These two languages have followed the trend of trade, but English is becoming more useful every day in view of the increased relations of Latin America with the United States, in all spheres of human activity.

The problem of education has always commanded the earnest attention of all the Latin-American governments, to the extent of having made primary education, in most of these countries, not only free but compulsory. So far as higher education is concerned—that is, all grades above primary—there are institutions, either public or private, or both, for secondary and superior education, normal schools, schools of mines, agricultural and manual training, technological institutes, colleges, universities, conservatories of music, academies of painting and sculpture, national or public libraries, museums, etc.—in short, all kinds of institutions devoted to the moral and intellectual uplift of the people.

In all the Latin-American countries there is a system of scholarships which serves as a practical means of promoting interest in education. This system provides for supporting abroad for a certain length of time such of the students and graduates as have won honors, who are sent to Europe and in some cases to the United States, to perfect their edu-

cation and bring home new methods and the latest and most approved systems. We frequently hear at the Pan-American Union of Latin Americans who have come to the United States or are coming here to take a post-graduate course in some science or profession, and others who are in this country studying and investigating school methods and appliances. At present there are over 1350 such students in the United States.

I think this is the proper occasion to urge upon American scholars and professors the necessity of encouraging the preparation in the English language of popular monographs for school use, written by responsible and unprejudiced men, on the history and geography of the Latin-American countries. So far as I know, there is not a single well-known school book in English giving in a concise, impartial manner the history of any one of the countries of Latin America. The history of the United States, on the other hand, is studied in Latin-American colleges and universities along with the modern history of France and England, Spain, Italy and Germany. Another point that deserves passing mention is the scarcity of good American books in Latin America, in the Spanish language, due to their enormous cost. France, Italy, Germany, and Spain especially, publish in Spanish hundreds of useful books on history, science, geography, literature, etc., at prices so low that no one can give excessive cost as an excuse for not having what is termed in Spanish "an economical library," that is, small volumes of several pages, well edited, bound in paper, which are worth from 20 cents up to 50 or 75 cents. An American work cannot be obtained at such prices. I can remember in my childhood days having learned to read from a series of books, edited in Spanish by a New York publishing firm, called "Libros de Lectura de Mandeville" (Mandeville's Readers). The school geography was also edited in Spanish by the same publishing house, if I am not mistaken, and was called "Primer Libro de Geografía de Smith" (Smith's (Asa) *First book of Geography*). If the sale of American printed books fails of success in Latin America, it is due mainly to the almost prohibitive prices.

With better means of communication and a desire to expand their trade with Latin America, United States merchants and travelers are visiting intelligently the Latin-American countries, and men of science and learning have, during the last few years, turned their eyes toward that continent, bringing to light the wonders of past ages buried by the sands of Time, and doing justice to a civilization until then little known, and only by a few. No better proof of the fact that Latin-American civilization is worthy of note could be had than the desire to exchange professors and students between certain universities of the United States and those of the leading South American countries.

Latin Americans have done much towards the progress of the world both intellectually and materially. Civilization may be divided into two great branches from which others spring: development of the intellectual forces of mankind, and development of the material resources for the benefit of all. Under the first head—as I have endeavored to show in the brief review of Latin-American history just made—we have educational institutions to train and perfect the mind, which have existed in Latin America for centuries, and the result of this training has been great jurists, historians, orators, physicians, painters, sculptors, poets, musicians, playwrights, and others too numerous to mention, as we are dealing with twenty countries, but whose works might fill a good sized library. We have painters and sculptors of renown whose works have been admired, rewarded and commended in the leading art centers of the world, and in all the countries there are art schools from which the students go preferably to Italy or France, most frequently pensioned by the government, to perfect themselves and do honor to their motherland. We have musicians wedded to their art and a credit to the country and themselves; and composers, singers and players educated in our own conservatories or schools. We have theatres and opera houses not surpassed by any others in America or Europe, and the governments of many, if not all of the Latin-American countries, contribute to the musical education of the people by subsidizing opera troupes every season

or so, paying heavy sums to obtain the best singers. Many a celebrity who has come to New York has commenced his career in Latin America.

There is another phase of Latin-American civilization showing in an unquestionable manner a natural tendency towards the establishment of higher ideals—those ideals that are today being proclaimed by men of good will of all nations. I refer to arbitration, the recourse to which is the highest form of culture among peoples. Arbitration is not new with us. It is one of the basic principles of the foundation of our social structure, since it rests on the civil law of Rome, which provides for arbitration as one of the ordinary and usual means of settling differences between man and man. The principle of arbitration was first proclaimed on our continent by General Bolivar, the Liberator of South America—as far-sighted and keen a statesman as he was a military genius. Bolivar was the originator of the idea of holding the first Congress of Nations of America in Panama in 1826, for the purpose, among others, of adopting arbitration as a principle of American—that is to say, Pan-American—policy.

In recent years we have had recourse to arbitration and direct negotiations partaking often of the nature of arbitration, more frequently than in all the rest of the world. Our Latin-American wars have been civil wars for a political principle, and these mainly in countries where the military element predominates. We have never engaged in wars of conquest. In our international difficulties, arbitration has always been the keynote of our negotiations. It is a remarkable fact that in the history of our Latin-American republics, since they became independent from the mother country over one hundred years ago, we have had among ourselves only two wars which, if international in a sense, could be classed as national, since they were fought among members of our own family of republics. But these wars were not fought for territorial expansion nor in the spirit of conquest, although territory may have been gained as an indemnity. I refer to the Paraguayan war against Brazil, Uruguay and Argentina, and the war of Chile and Bolivia against Peru.

On the other hand, who, looking at the map of Europe to-day, would recognize it as the same Europe of half a century ago? With one or two exceptions,—the Iberian and the Scandinavian peninsulas and the British Isles—there is not a single country that has not been remade at the cost of numberless lives and enormous bloodshed.

All our boundary disputes—and they have been many—have been or are being settled by arbitration. Now, could any better proof be offered of the advancement of peoples who, while springing directly from a race of warriors, do not fear to work towards the ends of peace?

Another proof of this spirit of progress is the maintenance in the city of Washington, by all the countries of our American hemisphere, of a unique organization called the Pan-American Union, the living embodiment of the idea which created the International Union of American Republics as a result of the first Pan-American Conference held in Washington over twenty years ago at the invitation of that great American statesman, James G. Blaine. The Pan-American Union represents the spirit of progress, the desire for a better understanding, the necessity for stronger ties of friendship, felt among the republics of the three Americas, by making them known to one another, by bringing to the attention of the American people the opportunities offered by the Latin-American countries, their civilization, their onward march towards prosperity, united in a single purpose of material and moral advancement.

There is another aspect of Latin-American civilization which deserves more than passing attention. It is their political life as members of the Pan-American fraternity of independent nations. Their first step towards higher ideals was their declaration of independence and their assuming the duties and exercising the rights of sovereign states. The transition from colonial dependencies to self-governing nations was fraught with difficulties unknown to the citizens of the original thirteen states of the North American Union, resulting from different conditions, due in the main to the spirit that inspired their complete emancipation. The original thirteen states separated from England

principally for practical reasons, while the Spanish American countries had to contend with an economic as well as a political problem.

After a period of evolution—or, if you prefer it, revolutions—during which the several antagonistic interests were undergoing a process of amalgamation, or better still, clarification, there now exists, in the majority of Latin-American countries, stable governments whose sole aim is to maintain above reproach the moral as well as the economic credit of their respective nations, so as to attract foreign capital and energy, which will stimulate the development of home industries, and insure peace, prosperity and happiness to its citizens. Some Latin-American countries have been less fortunate, but every disturbance, every civil strife, has been a misdirected effort towards the attainment of a goal dreamed of by all and by all desired. Public education, foreign commerce, improved means of communication, greater development of the natural wealth of those countries are factors which have contributed and are constantly contributing to the establishment of a peaceful era which will eventually become normal and stable.

As to the material phase of Latin-American civilization, all I have to say is that communication with the other countries of the world is represented by over fifty steamship lines plying between European ports and those of Latin America, and about twenty-five lines running from the United States to the Atlantic, Caribbean and west coast ports of Latin America. The combined railway mileage from Mexico down to Chile and Argentina, including the island countries of Cuba, Haiti and the Dominican Republic, is estimated at 65,330 miles, Argentina leading with over 20,300 miles; next comes Mexico with over 16,000 miles; Brazil follows with about 14,000 miles; Chile, over 5,000; Cuba, nearly 2,200, and the other republics in lesser proportion. There is not one single country, however, that is not included in this total mileage. It may seem strange that in an area of about 9,000,000 square miles there should be only 65,000 miles of railway, but if you stop a moment to consider the enormous barrier extending along the west coast of South

America, formed by the mighty range of mountains which is but a continuation through Mexico, Central and western South America of the Rocky Mountains, and the scarcity of population which creates demands and makes traffic profitable, you will understand why the railways of Latin America have not advanced faster. But even under these circumstances, not a day passes but some work is done towards the extension of that railway mileage.

Another phase of civilization and progress is the foreign commerce of a country. Latin America in this respect has a good record, and the figures representing its foreign trade in 1912 are, in round numbers, as follows: total Latin-American commerce, \$2,811,000,000, the exports being represented by \$1,571,000,000 and the imports by \$1,240,000,000. The total trade with the United States amounted to about \$825,832,000, of which \$519,025,000 was exports and \$306,807,000 imports. The progress made by Latin America in its commercial relations with the world at large and the United States especially shows that there is a great consumption of all such articles as are considered necessary to civilization. Latin America is not a manufacturing continent; it mainly produces for export agricultural products such as sugar, coffee, rubber, tobacco, cacao or cocoa, cotton, etc., hides and other raw materials, mining products such as silver, gold, tin, copper, iron, bismuth, saltpeter, etc., and a few gems. Its main imports are machinery of all kinds, hardware, cotton and other fabrics, foodstuffs, carriages and automobiles, railway material, electrical appliances, and other similar products of industry necessary to the cultivation of the land, the improvement of roads and cities, and the comfort of the inhabitants. There is not a city of any importance in Latin-America where either artificial illuminating gas or electric light is unknown. Telegraph and telephone wires stretch all over Latin America, uniting cities and towns, over the wilds and across the mountains, bridging powerful rivers, connecting neighboring countries and linking our shores with the rest of the civilized world. Not an event of any importance takes place in Europe, Asia, or Africa, or the

United States which the submarine cable does not bring to the Latin-American press, to be made public either in the form of bulletins or in "extras," according to the importance of the event, while nearly every Latin-American country has its wireless telegraph system. Electric ears are fast replacing the older and slower methods of transportation within the cities and extending their usefulness to carrying passengers to suburban villas, small towns or country places of amusement, and Buenos Aires, the largest Latin-American capital, has a subway in operation.

In conclusion, I may say that a charge frequently made against us Latin-Americans, and in a sense true, is that we are a race of dreamers. Perhaps it is so. We inherited from our forefathers the love of the beautiful and the grand; the facility for expression and the vivid imagination of our race; from them we inherited the sonorous, majestic Spanish, the flexible, musical Portuguese, and the French, language of art, and a responsive chord to all that thrills, be it color, harmony, or mental imagery; we inherited their varying moods, their noble traits and their shortcomings, both of which we have preserved, and in certain cases improved, under the influence of our environment, our majestic mountains, our primeval forests, the ever blooming tropical flowers, the birds of sweetest wild songs and wonderful plumage; under magnificent skies and the inspiration taken from other poets and writers, be they foreign or native, who have gone through life like the minstrels of old with a song on their lips and an unsatisfied yearning in their hearts.

Much more might be said to show the constant endeavor of Latin America to cooperate with its best efforts to the civilization of the world. It has contributed readily according to its Latin standards, and from the day of its independence and the establishment of republican institutions, Latin America has recognized the rights of man, abolished slavery, fostered education, developed its commerce and increased traveling facilities and means of communication with the outer world. It has contributed to the best of its ability to the sum total of human betterment, and the day cannot be far off when full justice will be done to the

efforts of the countries south of the United States, where live a people intelligent, progressive, proud of their history and their own efforts, and ready to extend a friendly hand and a sincere welcome to those who are willing to understand them, and aid them on their road to progress.

The interest shown by the leading universities and educational institutions of the United States in fostering better acquaintance with intellectual Latin America, in giving special courses in the history of those nations, in endeavoring to establish with them an exchange of professors and students, deserves the sincere appreciation of every Latin American, and as a Latin-American myself, I desire to express here my deep gratitude. To Clark University, in particular, and its executive officers, I wish to extend my most cordial congratulations for the friendly—I may say fraternal—thought of dedicating this conference to the discussion of Latin-American topics. It is indeed a noble thought. I also wish to thank the executive officers of Clark University for their courtesy in allowing me to present before you the views of a Latin-American as to what we are and what we have done towards the general progress of the world.

RECEIVED

NOV 20 1915

Mr. Speer.

THIS IS THE MENACE, published at Aurora, Missouri, for the benefit of several millions of people who do not believe that the pope of Rome is the king of Heaven, Earth and Hell. It has the widest circulation of any weekly paper of its class in the world, due to the fact that it has a hundred thousand loyal boosters who never lose an opportunity to solicit subscriptions for it. It will be seen anywhere in the United States for 50 cents a year—in clubs of four or more for 25 cents—or in foreign countries \$1.00, except in Canada where it has been harried from the mails entirely by the lantern jawed politicians who derive their powers second hand from the petticoated priests of Rome. To preserve America and American principles we must circulate The Menace to the remotest borders of the continent. Subscribe for it, read it, and then drop it in the hotel lobby or the street car where the next man can get hold of it.

ESTABLISHED APRIL 15, 1911.
THIS IS NUMBER 163
PUBLISHED WEEKLY AT AURORA, MISSOURI
PRICE 2c
SATURDAY, MAY 30, 1914

COURT DECLARES ROMAN THEOLOGY OBSCENE

Anna Lowry Arrested and Convicted on Charge of Using Obscene Language in Quoting Literally from Theological Works of Alphonsus Liguori, the Sainct Instructor of Roman Catholic Confessors

MISS ANNA LOWRY, the ex-nuptial woman, who was arrested last week, and who delivered a lecture before the divinity professors and sisters of the Holy Trinity, at St. Louis, Mo., on the charge of having used obscene language in a witness address about two months before the date of the arrest.

At the trial, which resulted in conviction on May 26, the judge, in his charge to the jury, made the announcement that there were only two things for the court to decide—whether the words alleged to be obscene were or were not, and whether Miss Lowry used them. Since Miss Lowry did not deny quoting them, the real issue was whether the words were obscene. The question as to whether the obscene words were or were not was left to the jury. The jury returned a verdict in favor of the prosecution, and Miss Lowry was sentenced to the penitentiary for six months.

To Crash Masonry?

From The Kansas City Star.

Masonry are responsible for almost everything that has happened in the world since the beginning of time. It is the only power which is not subject to the laws of nature. It is the only power which is not subject to the laws of God. It is the only power which is not subject to the laws of man.

Priestly "Sniper" Shot When Caught by Marines

From New York Call, May 5.

The Vatican sniper, who has been shooting at the American legation in Rome, was shot when he was caught by the American Marines.

Romanism in Brazil

George R. Wills, in the New York Call, May 5.

Romanism in Brazil is a powerful force. It is the only power which is not subject to the laws of nature. It is the only power which is not subject to the laws of God. It is the only power which is not subject to the laws of man.

Rome, Whole Hog or None

About eight years ago Alexander Campbell, editor of the Millennial Harbinger, a man of extraordinary acuteness of intellect, made the following assertion:

Rome Losing Ground

According to the Northwestern Chronicle, one of the most conservative of Rome's newspapers, the Roman Catholic church is losing ground in this country.

The Pope or King—Which?

The annual banquet of the Western Catholic Club, which was held at the Waldorf-Astoria, New York, on May 15, was a success in every respect.

The Work That A Can Do

EVERYONE is able to buy at least one good book to read and lend. Many could buy a library, and teach a whole neighborhood. This is a work that all can do—each according to his ability. Fifty cents invested in a copy of "The Work That A Can Do" will buy you a copy of the best book ever published on this subject.

Watson Again Indicted on Obscenity Charge

The Fighting Editor of Watson's Magazine and the Weekly Jeffersonian is Indicted for the Second Time in the Federal Court for Quoting from the Theological Works of the Roman Catholic Church

Oh, You Shriners!

Representative Katcher, when he was found guilty of the crime of blasphemy, was sentenced to the penitentiary for six months.

Out of Darkness into Light

A new heaven is opening in South America. The people are being brought out of darkness into light.

Raffling Souls Out of Purgatory

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter. No wonder the Mexican people are tired of the papal system.

Would Free France From H. O. G. S.

For the sake of France, the people of the United States should free France from the H. O. G. S.

The Menace in Canada

From the Toronto Daily Worker, October 1913.

The Menace in Canada is a powerful force. It is the only power which is not subject to the laws of nature. It is the only power which is not subject to the laws of God. It is the only power which is not subject to the laws of man.

Extensive Religion

Combination of the political and religious is the opinion of the editor of the Canadian Worker.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Watson Again Indicted on Obscenity Charge

The Fighting Editor of Watson's Magazine and the Weekly Jeffersonian is Indicted for the Second Time in the Federal Court for Quoting from the Theological Works of the Roman Catholic Church

Oh, You Shriners!

Representative Katcher, when he was found guilty of the crime of blasphemy, was sentenced to the penitentiary for six months.

Out of Darkness into Light

A new heaven is opening in South America. The people are being brought out of darkness into light.

Raffling Souls Out of Purgatory

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Would Free France From H. O. G. S.

For the sake of France, the people of the United States should free France from the H. O. G. S.

Priest Introduces His Children

Rev. Geo. W. Chamberlain, D. D., a well-known Protestant minister in Brazil, some time ago delivered the following address in the city of Rio de Janeiro.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

Combination of the Political and Religious

The following is a copy of a notice said to have been displayed in a Mexican church some time last winter.

GENERAL PRINCIPLES OF THE MENACE: The Menace is a weekly paper published at Aurora, Missouri, for the benefit of several millions of people who do not believe that the pope of Rome is the king of Heaven, Earth and Hell. It has the widest circulation of any weekly paper of its class in the world, due to the fact that it has a hundred thousand loyal boosters who never lose an opportunity to solicit subscriptions for it. It will be seen anywhere in the United States for 50 cents a year—in clubs of four or more for 25 cents—or in foreign countries \$1.00, except in Canada where it has been harried from the mails entirely by the lantern jawed politicians who derive their powers second hand from the petticoated priests of Rome. To preserve America and American principles we must circulate The Menace to the remotest borders of the continent. Subscribe for it, read it, and then drop it in the hotel lobby or the street car where the next man can get hold of it.

Notice to Advertisers
The Menace's commercial advertising business is in the hands of C. V. DAVENPORT, 300 W. Madison St., Chicago, Ill.

MARRY Best plan on earth, photo of every girl in the country. THE "HOT" GIRL. 2000 Marshall St.

"Heaven's Hell" Broderick's 400 page book on the life of the pope. Author: Luther Lushbaugh, Water Place, St. Louis, Mo.

How Catholics Impached
Author of New York, 10 cent color only. 1000 copies left. 1000 copies left.

Agents A Bid Seller
Screen Door CHECK
DO AWAY WITH BANDS OF STEEL AND RUBBER
FREE
LAPAO CERATE

WARRIORS BUSINESS
Here's the chance of a life time to OWN YOUR OWN BUSINESS with an income of \$50 to \$100 per week. Let us start you in the only business that is growing every day.

Free to All
Tobacco Users
The tobacco habit can be easily vanquished without drugs. To help those who wish to get rid of this addiction, the Albro Society, 103 West 42nd St., New York City, will send you a complete course of treatment.

"A Debate on the Roman Catholic Religion"
Between Alexander Campbell and Bishop John B. Purcell
Here is a perfect model of information for the careful student who would have the last word on both sides of the subject.

Cloth covers, 360 pages. Postpaid \$1.00
THE MENACE PUBLISHING CO., Aurora, Mo.
Aurora, Missouri
World's Largest Retailer for Anti-Papal Literature

MEXICO'S GAIN IS THE UNITED STATES' LOSS
Priests Flee From Wrath of Villa-Archbishop to Rome to Lay His Troubles Before the Pope-Hopes U. S. May Help Holy Frauds of Mexico as Those in Philippines-Dele of Froked Frauds

Our Mexican neighbors are cleaning house this spring, and are to be congratulated on the vigor with which they are proceeding to clear the Augean stables of the United States of the priests who are setting themselves in order. Along with this Mexican house-cleaning goes the disclosure of the many ways in which the Roman Catholics of Mexico have backed and financed the Marquero, Huerta, in his effort to suppress the Mexican people and keep them in slavery.

The Archbishop of Mexico has bled off the money of the United States. At Vera Cruz he talked enough to disclose the new scheme for saving the Vatican and the Holy Roman Empire to be rendered by an unhappy people. Archbishop Mora expressed the desire that the United States should be made to feel in Mexico, for he views that as an "opportunity to press unexcused claims to the restoration of large tracts of country and other lands" by the government during the time of Juarez.

Papal Rome Impotent to Destroy the Waldenses
The Waldenses have just dedicated a church building in Rome, Italy. "The Waldenses have just dedicated a church building in Rome, Italy. The Waldenses have just dedicated a church building in Rome, Italy."

He Writes The Pilot
"Enclose you a copy of an open letter which I have written in the Pilot, and which I have written in the Pilot, and which I have written in the Pilot."

Important Notices
W. E. Snider, important news for you. Pittsburgh, Pa. - Prof. Otto L. Surgeon will deliver a series of lectures in June.

"Charch Into Politics if Necessity Arises"
"Charch into politics if necessity arises. Charch into politics if necessity arises. Charch into politics if necessity arises."

Catholic Penance in the Philippines
From the Manila Times of April 11, 1914, we take the following account of the Flagellants at Balintawak, in a section of the island which are not only uncontented but actually encouraged by the Roman Catholic church in the Philippines, in the medieval age but in the twentieth century. No good can come from a description of this sort of penance, but it is so revolting that it awakens utter disgust and indignation toward a professing church which itself Christian that would not at least endeavor to blot out this abominable, pagan practice:

Flagellants—the scourging of the body by means of a whip or cord—has persisted among a Christian people of a form of penance as morbid as it is disgusting. It has been practiced by scores and seen by hundreds during the past three days at Balintawak, which is a quarter of an hour's run in an automobile from the Ezeola.

The Pittsburgh (Pa.) Observer informs us that Charge d'Affaires O'Shaughnessy in a message to the City of Mexico. No wonder he was so exceedingly good terms with one Mr. Bismarck, May 20th, W. H. Boles, of Marion, Ill., closed a series of six lectures on political religion at Baltimore.

Dr. G. P. Ruffalo lectured in Columbia, Mo., on the subject of "Political Religion." He said that the "political religion" of the United States is a "political religion" of the United States.

More Idolatry
A great treasure has come into possession of Rev. Dr. Hennessy of the Church of the Holy Spirit, Hertford avenue, London, E.C. 4. This is a magnificent relic of St. Rita sent from Cassia, Italy. It is enclosed in a solid gold reliquary of beautiful design.

Priest Declines Debate
Moranfield, Ky., May 27.—Rev. Father J. J. Moranfield of New York, who was challenged to certain statements made by a local minister, the Rev. George S. Kennard, pastor of the Baptist church, this afternoon.

Shin Bone of St. Rita in Chicago
A Bone of St. Rita's Leg Said to Possess Healing Powers
The lame, the halt and the blind were among the nine thousand persons gathered in the city of Chicago for the Church in Chicago, recently, attracted by stories of the miraculous powers of St. Rita's shrine, said the Rev. Father Moranfield, who brought it from Rome, to contain a portion of the leg bone of St. Rita.

Romanism in Cuba
Havana, Cuba, April 21, 1914.
Dear Editor:
Judging performances during the past month or two here, the Church of Rome is far stronger in our own glorious United States of America than in Cuba.

"America or Rome"
"Christ or the Pope"
By John L. Brady
The simple and straightforward truth about Rome—Rome—is its practices, its principles, its spirit and its practices.

Patriots of Milwaukee
Do not fail to hear H. George Bus, Friday evening, June 5th, at the West Side Turn Hall. He will be given an excellent "The Human Scum" by Dr. T. J. Brennan. Tickets from Mr. Bunge, Room 50, Herald Bldg., or any member of the Guardians of Liberty. The lecture will be given in the auspices of the Municipal Court of the Guardians of Liberty and every patriot in the city should arrange to hear the lecture.

Yours for Liberty,
Federico Calderon.
Mexico Under Santa Anna
The inv and out of Santa Anna are diversified reading. First chapter, next to the most interesting, is the part of the church and the men have used for the priests, who are everywhere about.

Law of the Church on Marriage
"Only those marriages are valid which are contracted before a priest." "Only those marriages are valid which are contracted before a priest." "Only those marriages are valid which are contracted before a priest."

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions. Germany defied the pope to apply this monstrous edict in her dominions.

THE HOLY (?) INQUISITION

In the month of papacy, which time is characterized by heretic historians as the world's moral midnight, the Pope of Rome was the dictator of Europe. Through the gross ignorance of the people, an ignorance fostered by the church and perpetuated for its present purposes, the pope controlled priests and rulers of every degree. The proudest and most potent monarch could be brought to his knees by excommunications and interdictions that made him a hated outcast and separated him from the allegiance of his subjects, and the sympathy and service of all people.

In these days there are no modernists or Socialists to greet the pious papacy, no godless public schools to violate his laws, no Protestant nations of blaspheming infidels to receive his fugitive asylum to refugees, and no news papers to publish the distasteful truth. The pope is a despot in the world, a despotism as un-Christian in fact as the most heathenistic heathendom.

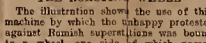
shoulders of the victim at will. How dreadful it must have been to live under the benediction rule of Roman Catholicism when no one was safe from denunciation and torture. And how you like to see America made a human cathedrals with the same spirit in control here now!



THE ROASTING WHEEL

The illustration shows the use of this machine by the inquisitors against heretic Protestants. When a person was caught in a whole, one side of which passed through the fire, and was alternately roasted and reared for the spiritual delectation of the flocks, Rome believes is making it hot for her enemies, and has methods for getting results today though not so crude as the old-fashioned method of the inquisitors of the past. She may change methods, but the old spirit survives to the destruction of freedom and the glory of the saints.

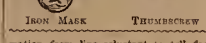
IRON MASK, THUMBSCREW
This iron mask is fitted with funnel leading to the ears. Molten lead was thereby poured into the ear canals for the purification of the heretic mind and the spiritual uplift of the assembled inquisitors.



IRON MASK THUMBSCREW

The thumbcrew was applied to the thumbs to crush them and force infidelity upon the victim's lips.

A press drawn from New York State that plans Schmidt, the priest who so brutally killed Anna Ammeleer, and who was sentenced to die for the murder of a woman, was to be executed.



98 cents

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

PATENTABLE DEAS WANTED. Manufacturers wanted. Inventors wanted. Send for a free book, 'How to Invent' by E. E. CALHOUN, Jr., 1010 Columbia Road, Washington, D. C.

TOBACCO HAD BANISHED
In 48 to 72 Hours You positively can banish your tobacco habit. You can banish your tobacco habit in 48 to 72 hours. You can banish your tobacco habit in 48 to 72 hours. You can banish your tobacco habit in 48 to 72 hours.

RAILROAD STYLISH WATCH
Railroad stylish watch. The watch is made of the finest materials and is guaranteed to last for years. It is a perfect timepiece and is a must for every railroad worker.

\$60 A WEEK and Expenses
This is the only business opportunity that offers you a \$60 a week and expenses. It is a simple, easy business that can be done from home.

YOU YES YOU TARGET!!
This is the only business opportunity that offers you a \$60 a week and expenses. It is a simple, easy business that can be done from home.

\$300 in 30 Days—Profit!
This is the only business opportunity that offers you a \$300 in 30 days profit. It is a simple, easy business that can be done from home.

Combination Vacuum Cleaner and Carpet Sweeper
What a boon to every home this machine will be. Think of the volume of dirt and grime that this machine will clean up. It is a must for every home.

only one thing remained to do was elected Vicar of the son of God, the disposition of the human mind to get off the reservation prescribed by the pope and persist in thinking that made for rebellion against Rome. Truth, crushed to earth, was trying to rise, and the fog of clerical superstition appeared heretic and heretic to horrify the faithful and indicate more than heretic and heretic.

The object of the inquisition was to root out, extirpate, eradicate and utterly destroy every vestige of thought and action that favored freedom.

The bone breaker
The body of the condemned Protestant was bound to this bed with transverse beams a few inches apart. Then the blessed executioner stood astride the bed, and with the heavy iron-bound wheel struck the victim's body between the supporting beams so as to break and crush every vertebra in the body. Satan well could rub his hands in glee when some poor Protestant, persecuted for righteousness sake, was being put to this torture such as the divide of hell could not equal.

The heretic catcher
Fierce and cruel as the faustical officers of the inquisition were, they were satiated with superstition. They feared direct contact with a heretic, and so used an instrument like the one shown in the illustration by means of which the heretic was caught and held.

The knobby crown
This contrivance for causing headache is another of the questionable blessings bestowed upon the world by the church of Rome. If you have ever worn a heavy hat that pinched and pained, you can have some idea of the agony produced by this knobby crown when placed on the head and tightened by means of the screw.

Heart of the iron virgin
The heart of the iron virgin was a variable bell on earth for thousands of years. It was made of iron and was used to crush the hearts of the heretics.

Why Priests Should Wed
By JUSTIN D. FULTON, D. D.
Dedicated to those who love virtue and hate vice
This is a book that is a must for every Christian. It is a simple, easy book that can be read by every man, woman, and child.

The bone breaker
The body of the condemned Protestant was bound to this bed with transverse beams a few inches apart. Then the blessed executioner stood astride the bed, and with the heavy iron-bound wheel struck the victim's body between the supporting beams so as to break and crush every vertebra in the body.

The heretic catcher
Fierce and cruel as the faustical officers of the inquisition were, they were satiated with superstition. They feared direct contact with a heretic, and so used an instrument like the one shown in the illustration by means of which the heretic was caught and held.

The knobby crown
This contrivance for causing headache is another of the questionable blessings bestowed upon the world by the church of Rome. If you have ever worn a heavy hat that pinched and pained, you can have some idea of the agony produced by this knobby crown when placed on the head and tightened by means of the screw.

Heart of the iron virgin
The heart of the iron virgin was a variable bell on earth for thousands of years. It was made of iron and was used to crush the hearts of the heretics.

Why Priests Should Wed
By JUSTIN D. FULTON, D. D.
Dedicated to those who love virtue and hate vice
This is a book that is a must for every Christian. It is a simple, easy book that can be read by every man, woman, and child.

Boasting wheel
The cat that plays with a half-dead mouse in a marvel of mercy compared with the human-shaped instrument that glories in the use of the wheel. Would it not be well to dispose with a pretended religion which includes such rites as this in its program of propaganda!

The iron virgin
The blackest coil from the darkest depths of the bottomless pit would make a more fitting emblem for the heretic who is crushed by the iron virgin.

The knobby crown
This contrivance for causing headache is another of the questionable blessings bestowed upon the world by the church of Rome. If you have ever worn a heavy hat that pinched and pained, you can have some idea of the agony produced by this knobby crown when placed on the head and tightened by means of the screw.

Tongue pincher, hot mask
These pinchers were used to tear out such tongues as said aught against the august pope and his bloody henchmen.

We are it
The fraternity of Christian citizenship as exhibited by the pope is shown by the results formerly obtained by the sword and rack. Rome will hardly try to justify the use of the knobby crown in this twentieth century, but she does defend "masculine Christianity" as better than argument, thereby preserving and presenting the spirit of the Inquisition.

Look out, Minneapolis
Congressman Geo. R. Smith is out for reelection to congress from the new fifth district, comprising all of the city and suburbs of Minneapolis, except the third, fourth and seventh wards.

Read this guarantee
We positively guarantee to pay back every dollar you invest in our school. If you do not, we will pay you back every dollar you invest in our school.

Every Reader Should FREE Mail Coupon Immediately! COUPON
Yes, mail coupon today. Get the facts at once. This puts you on an obligation whatever. Surely you will not refuse to investigate an opportunity of such vast importance to your success in life. This opportunity will surely lead to a great success that you can possibly lose in a moment.

Spanish collar, the rack
The Spanish collar was fitted to the neck with sharp needles inserted in the flesh, and induced a swelling that produced strangulation and death.

A gastly group
This group of men and women who read this paper to write so in it as to make \$1000.00 this year. They are a group of men and women who are looking for a better life.

Law Scholarship Valued at \$100.00 FREE
Here—right now—today—you have an opportunity to learn the law in your own home. No need to give up your present occupation. Learn the law during your spare moments.

Don't Turn This Page
Until You Have Read Every Word of This Important Offer!
This is an offer that is too good to pass up. It is an offer that will change your life.

READ THIS GUARANTEE
We positively guarantee to pay back every dollar you invest in our school. If you do not, we will pay you back every dollar you invest in our school.

Every Reader Should FREE Mail Coupon Immediately! COUPON
Yes, mail coupon today. Get the facts at once. This puts you on an obligation whatever. Surely you will not refuse to investigate an opportunity of such vast importance to your success in life.

AMERICAN CORRESPONDENCE SCHOOL OF LAW
Dept. 3564 Manhattan Bldg., Chicago
This is a school that is a must for every man, woman, and child. It is a simple, easy school that can be attended by every man, woman, and child.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.

SEND 10 CENTS for this new Stamp Press in a single wrapper each week. Send the extra for color. That is the extra labor cost to do it.



THE MENACE PUBLISHING CO. (INC.) PUBLISHERS. Entered at Aurora, Mo., postoffice as Second Class Matter.

Subscription Rates Domestic and Foreign. Single subscriptions in the United States and possessions 40 cents a year...

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Single subscriptions in the United States and possessions 40 cents a year; when sent to clubs of four or more at one time the price is only 25 cents each subscription.

Romanists Capture Kearney

The activities of the Roman Catholics in Kearney, Neb., are awakening the people of that enterprising city...

The manager of the opera house, in which the Catholics were weeks ago to small gatherings of fearless ones...

Last year the Catholic bishop was located here, and it is announced that he will continue a Catholic school in the city and also a hospital...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Should the parents make a legal declaration and abjure that the children should be raised in the Roman Catholic faith...

It is well known that when Roman Catholics and Protestants are married in the Roman Catholic church...

Walk-Out Due to Catholic Pressure

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

Morgan, N. O., May 8.—Beligious differences are said to lie at the bottom of the walk-out...

TO OUR NEW READERS

JUST A Word—The books of Jeremiah J. Crowley have been in every home. Are they in yours?

Father Crowley was for 21 years an active priest in the Church of Rome. He had exceptional opportunity to get at the inside of Romanism...

Many of our oldest friends have these books, so this is addressed particularly to our new readers that they may know the inner workings of popery...

The enormous sale of these books is one recommendation, but their terrific and unanswerable argument of Romanism, authentic in every detail...

Both elegantly bound in silk, gold stamped. "Romanism, A Menace to the Nation" \$1.50 "The Pope, Chief of World Slavery" 1.50

Girl Describes Experience in Convent

That indescribable conditions exist at the convent in Cincinnati to which she was taken in 1911, is testified by Gladys Crawford, 19 years old...

Miss Crawford, who is now a nurse in Massillon, Ohio, is now at the treatment of the convent in Cincinnati...

She related that she had been sent to a convent in Spring and High streets, in the fall of 1911, where they had gone for a few moments...

Speaking of conditions that existed in the convent, she declared that the food was poor. She described the sleeping room where over 100 girls were crowded...

She said they were compelled to arise every morning at 4:30 o'clock, spend half an hour in chapel and after eating breakfast at 6:00 o'clock, went to the sewing rooms...

When she was asked to publish the book, she said she would do so if it would do good...

See that your minister gets a copy of the Menace.

Books from Everywhere. THE WALKER PUBLISHING CO. 400 pages. Price, \$1.00.

THE WORLD'S GREATEST PUBLISHERS OF ANTI-PAPAL LITERATURE. AMERICAN GOVERNMENT—The foundation principles of American government...

BEHIND THE CURTAINS—By J. Donnelly. 400 pages. Price, \$1.00.

THE DEVIL'S PRAYER BOOK—By Wm. Lloyd Clark. An exposure of papal superstitions...

Subscription rates and advertising information. Total subs previously reported 1,470,604. Subscribing last week 13,905.

Advertisement for 'Conscience Money'. 'Menace Publishing Co., Aurora, Mo. Gentlemen: The enclosed \$20.00 is conscience money.'

Advertisement for 'Evangelist Shows Cloven Hoof'. The Jameson (N. Y.) Morning Post, May 12, contains a letter from our Robt. L. Jones...

Advertisement for 'Dangerous Temporing'. Prestations regard Romanism at the present time with far greater fervor than in former years...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'Tom Watson "Retired"'. In the city of Jacksonville, Florida, is one the Knights of Columbus who closely resemble the Knights who live in America...

Advertisement for 'Evangelist Shows Cloven Hoof'. The Jameson (N. Y.) Morning Post, May 12, contains a letter from our Robt. L. Jones...

Advertisement for 'Dangerous Temporing'. Prestations regard Romanism at the present time with far greater fervor than in former years...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'Tom Watson "Retired"'. In the city of Jacksonville, Florida, is one the Knights of Columbus who closely resemble the Knights who live in America...

Advertisement for 'Evangelist Shows Cloven Hoof'. The Jameson (N. Y.) Morning Post, May 12, contains a letter from our Robt. L. Jones...

Advertisement for 'Dangerous Temporing'. Prestations regard Romanism at the present time with far greater fervor than in former years...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'Tom Watson "Retired"'. In the city of Jacksonville, Florida, is one the Knights of Columbus who closely resemble the Knights who live in America...

Advertisement for 'Evangelist Shows Cloven Hoof'. The Jameson (N. Y.) Morning Post, May 12, contains a letter from our Robt. L. Jones...

Advertisement for 'Dangerous Temporing'. Prestations regard Romanism at the present time with far greater fervor than in former years...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

Advertisement for 'The Propaganda League Fund'. It is not the object of THE MENACE to make list of any religious devotion...

Advertisement for 'What Ails Mexico?'. Read the concise, accurate and readable answer to this momentous question...

Advertisement for 'The Light of the World'. This having blessed the bread and wine, to eat he did prepare...

2

Reproduced from
THE FINANCIAL REVIEW OF REVIEWS,
London, England,
March, 1915.

LATIN-AMERICA AND THE WAR.

BY JOHN BARRETT

(Director-General of the Pan-American Union; formerly U. S. Minister to Argentina, Panama, and Colombia)

We are constantly receiving inquiries from investors anxious to know how the war is influencing conditions in South America and what likelihood there is of renewed prosperity for the Latin-American Republics upon the restoration of peace in Europe. Mr. John Barrett, who ranks as one of the highest authorities on Latin-American affairs, by reason of his official position as Director-General of the Pan-American Union and also of his past experience as United States Minister to Argentina, Panama, and Colombia, presents in the following article an unbiased view of the position of these countries.

RESPONDING to the request of the Editor of THE FINANCIAL REVIEW OF REVIEWS to prepare an article on the commercial and financial conditions prevailing in the Latin-American countries, I have written this statement because I have profound interest in the welfare and prosperity of all Latin America, and I believe that, despite the war, the countries of Central and South America are entering upon a period of extraordinary development and progress. Already the war has had a remarkable effect throughout the United States in directing attention to the twenty countries which reach south of it from Cuba and Mexico to Argentina and Chile.

Expressed in another way, it can be said that, although the war is occupying the centre of the international stage, the acting of that terrible drama has thrown the spotlight in such a way upon Latin-America that there is more discussion now in the United States about Latin-American commercial and material opportunities and possibilities than there has ever been before in the history of its relations with that part of the world. The daily newspapers, the monthly reviews, and the magazines of the United States are carrying more articles now in one month about Latin-America than they did formerly in a whole year. Not only Chambers of Commerce and Boards of Trade, but all kinds of social, civic and educational societies are discussing various phases of the material, economic, social, and historical development of the republics of Central and South America. The call upon the Pan-American Union for information, publications, and reports descriptive of these countries, is so great that it is almost impossible to meet the demand.

Were it not that a great portion of the passenger vessels running between the United States and Europe, on the one hand, and South America, on the other, are out of commission on account of the war, there would be more travel at the present moment between North and South America than has ever been known before.

In this connection, and in order that the readers of this article may better understand the standpoint from which I am discussing the situation, I would explain that in my capacity as the executive officer or Director-General of the Pan-American Union, I am obliged to look upon the whole situation with impartial eye and thought, and to consider all questions from the standpoint of each one of the Latin-American countries as well as from that of the United States. Inasmuch as the Director-General is an international American officer, that is, the officer of all the American republics, he naturally views this present crisis from the viewpoint of each one of the countries he represents instead of from that of any individual land. Whereas, however, the opinions which I express in this article are purely personal and not in any sense inspired by the governments which form the constituency of the Union, I do believe that I am sufficiently in touch with Latin-American sentiment to avoid those prejudiced views which are so often expressed by the man who studies the problem from the attitude of some particular country or people.

The Pan-American Union is the international organization of the twenty-one American republics—the United States and the twenty countries of Latin-America—maintained by them in Washington for the development of commerce, friendship, good understanding, intercourse, and peace among them. It is controlled by a Governing Board made up of the Ambassadors and Ministers of Latin-America accredited to Washington and the Secretary of State of the United States, and it is supported by the joint contributions of each country based upon its population. Its staff includes high-grade statisticians, trade experts, compilers, editors, special writers, librarians, etc., and its activities make it practically a great international bureau of information. Aside from carrying on a vast correspondence in answer to inquiries and caring for a large army of callers from all parts of the world seeking information about Latin-America, it publishes a monthly bulletin or illustrated magazine, in English, Spanish, Portuguese, and

French, descriptive of the conditions and progress of each one of the American republics. It also has a library known as the Columbus Memorial Library, which has the largest collection of practical Americana in the Western Hemisphere, and in which every variety of information can be found relating to any phase of the history, development, and progress of the Western Hemisphere.

The Pan-American Union is housed in a building which the greatest living French architect has said "combines beauty of architecture and usefulness of purpose more than any other public building in the world." It was erected through the munificence of Mr. Andrew Carnegie, who must see in it to-day a more practical agency for peace among nations than the magnificent Peace Palace at The Hague.

There are two remarkable thoughts that come to the average American to-day in contrasting conditions in the New World with those of the old one. Across the Atlantic we see not only Europe, but Asia and even parts of Africa, engaged in a mighty international conflict. In the New World we behold twenty-one nations, and if we include Canada, twenty-two, absolutely at peace with each other and becoming more and more mutually interdependent and determined upon preserving peace at all hazards. Again, we see at The Hague in Holland the Peace Palace practically deserted and without influence in the affairs of the world. By contrast, in Washington we see the building of the Pan-American Union, which is in a sense the Pan-American Palace of Peace, mere occupied than ever before in promoting acquaintance, commerce, friendship, and peace among the nations which have it, as it were, as their central capital of action and purpose. In this building its busy staff of experts are working day and night to cement so strongly the ties of solidarity of the Western Hemisphere that there can never be another great international war among the American republics.

While discussing this phase of the situation, it is interesting, moreover, to note that recently there gathered around the table in the Governing Board room of the Pan-American Union all the diplomatic representatives of the Western nations and the Secretary of the United States, who passed unanimously a resolution to the following effect:

In view of the awful strife now devastating Continental Europe and arousing universal sympathy, while profoundly disturbing the industrial and commercial interests of the world, the Governing Board of the Pan-American Union hereby resolves to convey to the Governments of the belligerent countries an earnest expression of its hope for peace, as a tribute to the sentiments of fraternity which have inspired the meeting of the Pan-American Conferences.

When a unanimous vote approving this was announced, the atmosphere of the room was fairly pregnant with the suggestion and meaning of Pan-American unity of interest and yet with a most kindly feeling towards the sister nations of Europe! The Pan-American Union is purely an American organisation, but there is nothing in its constitution or its purpose antagonistic to the nations of the Old World.

While the movement was started, and accomplished its purpose, before the European war was even expected, the co-operation of the Latin-American republics for peace between the United States and Mexico was distinctly a Pan-American achievement, which exerted more influence than almost any other event in long years to develop true Pan-American solidarity of interest. Mediation as initiated by Argentina, Brazil, and Chile, and accepted by the United States and Mexico, marked the beginning of a new era in the relationship of the principal countries of North and South America which cannot fail to be a most powerful factor in the future for preserving peace among them. *It is not an infrequent observation among men of thought in the United States that, if Europe had a Pan-European Union like the Pan-American Union in Washington, this great war would have been averted.* This suggestion does not seem an idle one when it is borne in mind that once a month for the greater part of the year there gather around the same table in the Pan-American Union the representatives of all the American republics to consider and discuss frankly ways and means which will preserve peace and develop lasting good relations of both commerce and comity among them all. *Imagine what a power for the preservation of peace in Europe would have been such a gathering of all the plenipotentiaries of Europe when the clouds of the present struggle were first gathering.*

Possibly I have digressed somewhat from the purpose of this article in some of the observations I have already made, but, having in mind the character of the constituency of THE FINANCIAL REVIEW OF REVIEWS, it seemed to me wise that I should lay this thought before it in order that it may more fully realise how the nations of the Western Hemisphere are working together to avoid the very conditions which are now prostrating the civilisation, commerce, and progress of the Old World.

Looking now very carefully at the commercial and financial situation throughout Latin-America, I wish to protest against a very general criticism aimed at some of the Latin-American countries because they are at the moment what is commonly described as being "hard-up." This condition is due to no fault of theirs. The same thing has at times characterised other countries. The United States

itself has had several remarkable periods of financial depression, when the people generally have suffered more than the people of any Latin-American country are suffering to-day. On account of the wonderful resources and natural riches of most of the Latin-American countries, there had been over-speculation and over-investment of capital in some sections in the last few years prior to the European war, which resulted in a general reaction. In spite of this, efforts were being made to improve conditions and to recover from the depression when suddenly, like a bolt out of a blue sky, came the war which prostrated all of these plans for renewed prosperity. The condition of several of these countries when the war broke out might be likened to a healthy man who has suffered a severe attack of the measles and, just as he is recovering, experiences, through sudden exposure, an attack of pneumonia, which again incapacitates him for a considerable period.

Unless one has thoroughly studied the financial and commercial conditions of Latin-America, and especially the South American continent, he cannot realise what a hard blow the countries of that part of the world have experienced from the war. Practically all of the commercial and financial machinery was, as it were, upon a European basis or under European influence, with the result that the declaration of war was like an explosion of a bomb in a delicate machine, scattering the parts in every direction and making it almost impossible to operate it again successfully until most extensive repairs could be made. Ordinarily, if there had been a well-established commercial and financial machinery for transactions between the United States and Latin-America in the form of banks, credit and discount agencies, under United States control, the United States would have been in a position to take care commercially and financially of these countries when their intimate relationship with Europe was suddenly cut off by the war. As it is, an extraordinary effort is being now made to remedy the situation in the hope that good results may come. The National City Bank of New York, one of the most powerful banking institutions in America, taking advantage of the provisions of the new Federal Reserve Act, has established branches in several of the principal South American cities like Rio de Janeiro and Buenos Ayres, and in the course of time it will become a powerful factor in the promotion of direct trade relations between the United States and South America. Had this bank or other banks been established some years prior to the war, as I urged years ago, they would have been in a position to save this situation when all banks controlled by European capital were practically put out of business by the war.

While it is undoubtedly true that the United States has an extraordinary opportunity and responsibility in Latin-

America on account of the new conditions which the war has created, it is a well recognised fact in the United States that, as soon as the war is over, the United States will have to face, just as in the past, the powerful competition of the commercial and financial interests of England, Germany, France, Belgium, and other European countries which for the moment have their operations in that section largely curtailed. In my opinion, however, there is abundant room for all, and all countries can enter the Latin-American field with no cut-throat commercial policy in mind, but with a similar purpose on the part of each and all to help the Latin-American republics to get strongly on their feet as soon as possible and to become greater factors in the world's commerce than they have ever been before. It is not surprising that the countries of Europe have had a great advantage over the United States in conducting trade with the larger portion of Latin-America, for it must be remembered that long before the United States had made any extended effort in that field the commercial and financial interests of most of the European countries were well established. Only in recent years has the United States begun to realise the importance of Latin-American markets, but it has made remarkable progress in building up its trade during the last ten years. Although England and Germany lead the United States in the volume of their exports and imports with South America proper, that is, with the ten republics of the South American continent, the United States conducts a greater commerce, that is, buys and sells more with all Latin-America, or with the twenty countries that reach south from Mexico and Cuba, than does any individual nation of Europe. In fact, the value of the total trade exchange of the United States with all Latin-America is a great many millions more than the value of the total exchange of trade which England or Germany carries on. Last year the United States bought and sold with these twenty countries products valued at approximately \$850,000,000, which is considerably in excess of the total for England or Germany.

That the Latin-American field as a whole is one of unquestioned value and importance is proved by the fact that these twenty countries, which are south of the great eastern and western routes of trade and travel and which only recently have come to the forefront of international commerce, conducted in 1913 a foreign trade valued approximately at \$3,000,000,000. This total is all the more impressive when it is borne in mind that it represents an increase of practically \$1,000,000,000 in ten years. As one who has studied intimately Latin-America during the last fourteen years, *it is my sincere belief that, in the next five years which will follow after the war is over, Latin-America's*

commerce will easily grow to a total of \$5,000,000,000, which should be about evenly divided between the countries of Europe on the one hand and the countries of America on the other. The opening of the Panama Canal will give the United States an extraordinary advantage it has not previously enjoyed upon the western coast of Latin-America, while the improvement of steamship facilities, especially in the form of vessels flying the United States flag, which will run between the Atlantic ports of the United States and the Atlantic ports of eastern South America, will be strong factors in building up trade.

A careful study of Latin-America as a whole reveals the necessity of dividing it practically into three sections, which are quite apart from each other and which have different interests, relationships, and bearings on the future development of their commerce. The first segregation is that of the eleven countries which border upon the Gulf of Mexico and the Caribbean Sea, including Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, the Dominican Republic, Haiti, and Cuba. These countries, or especially their sections having a coastline on the Gulf and Caribbean, are experiencing a remarkable new development which augurs well for their future prosperity and commerce. Last year this coast line, with a population of twenty millions, conducted a foreign trade valued at nearly \$700,000,000, and that represents an increase of fully one hundred per cent. during the last ten years. Heretofore these countries have been, as it were, in a commercial cul-de-sac off the great international route of the world's trade. The opening of the Panama Canal has placed them on a direct world route of commerce and they are already feeling the impulse of this new waterway. The new conditions of sanitation and health which are being established, moreover, all through the tropical and low-lying coast lands of these countries are having a most beneficial influence and making it possible to convert vast useless areas into gardens of productiveness and the homes of well-to-do populations.

The next division, or segregation, is reached by going through the Panama Canal. Here we have twelve countries with a coastline upon the Pacific Ocean: Mexico, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, Colombia, Ecuador, Peru, Chile, and Bolivia. Although Bolivia does not actually touch the coast, she debouches upon it through Chile and Peru. This coastline, which extends in and out for nearly eight thousand miles south-east from the Mexico-United States line to the Straits of Magellan, conducted last year a foreign commerce valued at nearly \$600,000,000, and this, in turn, represents an increase of nearly one hundred per cent. in the last decade. If this Pacific Canal of Latin-America, heretofore isolated and

without the Panama Canal, can do a trade of that volume, it certainly ought to double it or triple it in ten years now that the Canal is completed. Already there is a population along this coastline of approximately twenty millions, and that is destined to increase rapidly when immigration sets in through the Panama Canal from Europe and the United States.

It is true that a great many critics who have looked at the western coast of Latin-America from the deck of a steamship believe that it is a forbidding coast and does not permit of vast material, commercial, financial, and popular development. Those critics, however, do not take into consideration what is to be found between the barren mountains and the coast and the rich sections of the interior, nor the limitless possibilities that may come from improvement of water power, establishment of irrigation, building of railways, and utilising of modern sanitary conditions. The Pacific Coast of the United States, particularly California, Oregon, and Washington, are practical evidences of what can be accomplished upon the western coast of Latin-America. If we read the articles that were written and the speeches that were made about the Pacific Coast of the United States sixty years ago, and then, again, if we compare the conditions there of thirty years ago with what they are at the present time, we realise what can be accomplished by the incoming of population, the construction of railways, the utilisation of water power and the development of irrigation. There are vast portions of the western section of the United States to-day holding large and prosperous populations where three decades ago there was nothing but the barren desert.

The third segregation is in some respects one which appeals most directly to the European countries and is also of great importance to the United States: namely, that of Brazil, Argentina, Uruguay, and Paraguay, which are tributary to the eastern and south-eastern coast of South America. Here we have a population of thirty-five millions and an annual foreign trade of approximately \$1,600,000,000. There can be no better evidence of the potentialities of this section than the fact that in 1913 the total foreign commerce of Argentina was greater than the foreign commerce of Japan or of China. Brazil has been suffering from a keen financial depression, as have to some extent Argentina, Uruguay, and Paraguay, but all these countries have such extraordinary resources that it is only a question of a few years before they will be up again on the flood tide of a prosperous progressive movement.

At this point of my discussion I desire to smash a bogey. Boggies are often discouraging influences and difficult to beat in other things as well as in golf. Possibly the greatest and worst bogey in regard to Latin-America is the notion that it is a land of revolutions. It is high time that the world should

cease to give heed to this idea. Impressions of former days are holding sway for too long a period in the present and should be forgotten. It may have been true once that Latin-America could be called the home of revolutions as if they were common occurrences. Conditions now have so greatly changed that it can be said that altogether the greater portion of Latin-America is much freer from warlike conditions of revolution than almost any other part of the world, possibly excepting the United States and Canada. There has been a tendency to hold so near the eye the sixpence of prejudice, in the form of trouble in Mexico and one or two other countries of Latin-America, that there has not been a clear vision of the countries, peoples, and governments which have known no revolutions and have enjoyed full stability for fully a quarter of a century. Not only can Latin-America no longer be described as a land of revolutions, but it cannot be criticised for warlike tendencies. Its record in comparison with that of Europe is altogether in its favour. During the last hundred years, or since the majority of the Latin-American countries became independent governments, their record for international wars, which are the real tests of a peaceful civilisation, is insignificant compared to the record of Europe in this respect. More men were killed in the first month of fighting in the present war of Europe than have been killed in a hundred years of wars in Latin-America!

In considering this thought, let us contrast with the ruins of buildings and monuments which mark the path of war in the very heart of civilised Europe the wonderful monument to the Christ which the Argentines and Chileans erected two decades ago upon the summit of the Andes in celebration of having adjusted their difficulties by arbitration instead of resorting to the sword! This statue, which is unique in the wide world, carries upon its base wording to the effect that the very mountains on which it stands shall crumble to dust before Argentina and Chile shall again go to war! When any superficial critic, therefore, speaks of Latin-America in a patronising way, calls it the home of revolutions and suggests a superior civilisation in Europe or the United States, all his arguments can be silenced by pointing to this lone and impressive monument to the Christ standing fifteen thousand feet above the sea overlooking the peaceful territories alike of two of the most remarkable countries of South America and being actually emblematic to-day of the peace which prevails throughout the Western Hemisphere.

Basing my conclusions on my experiences as United States Minister in three of the Latin-American countries, and my travels in all parts of Latin-America—conclusions which have grown stronger through my eight years' work as the executive officer of the Pan-American Union, in which I have

been obliged to keep in closest touch with all these countries, their commercial, economic and material conditions, and future possibilities—I feel warranted in predicting that when the war in Europe is over and peace again reigns throughout the world, the twenty countries of Latin-America, prompted by the blessings of peace and ambitious to take advantage of the opportunities which result from avoiding the awful penalties of war, will offer opportunities for the building up of commerce, for the investment of capital and for homes of incoming peoples, which will give them an extraordinary prominence in the financial and economic affairs of the world and completely overcome the isolation which has to some extent characterised them in the past.

THE PAN AMERICAN UNION is the international organization and office maintained in Washington, D. C., by the twenty-one American republics, as follows: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay, and Venezuela. It is devoted to the development and advancement of commerce, friendly intercourse, and good understanding among these countries. It is supported by quotas contributed by each country, based upon the population. Its affairs are administered by a Director General and Assistant Director, elected by and responsible to a Governing Board, which is composed of the Secretary of State of the United States and the diplomatic representatives in Washington of the other American governments. These two executive officers are assisted by a staff of international experts, statisticians, commercial specialists, editors, translators, compilers, librarians, clerks and stenographers. The Union publishes a Monthly Bulletin in English, Spanish, Portuguese and French, which is a careful record of Pan American progress. It also publishes numerous special reports and pamphlets on various subjects of practical information. Its library, the Columbus Memorial Library, contains 30,000 volumes, 15,000 photographs, 100,000 index cards, and a large collection of maps. The Union is housed in a beautiful building erected through the munificence of Andrew Carnegie.

The Responsibility
of The Gospel.

M
RECEIVED BY THE PRESBYTERIAN CHURCH



NOTES FROM A SERMON

preached in

St. Andrew's Scotch Presbyterian Church,

Buenos Aires.

On April 25th, 1915.

by

Rev. J. W. FLEMING, D.D.

with kind regards
Answer 10/13 *JWF*



The Responsibility of The Gospel.

"To You is the word of this
Salvation sent",

ACTS. 13, 26.

I have been instructed by the Kirk Session
to lay before you the impor-
A great tance and urgency of carrying
problem. on Christian teaching and preach-
ing in connection with this
Church in the Spanish language.

The matter has been laid before you already
in various ways, and many of you have shown
your interest in it, but we believe that many
more have not yet realized their duty toward
Spanish Evangelization. Some have not had it
brought before their notice in any direct fashion
and it is only by reiterated explanation that
a proper interest will be awakened in this great
problem.

The subject presents itself to us along three
lines:

First there is the general duty, that we share
the Gospel which has been given us, with
those who do not possess it.

Next there is the particular duty which we have towards the Spanish-speaking people of this Congregation.

Third there is the fact that work has already been going on.

Let us touch on these three principles.

The first is, that we have a duty towards the people among whom we dwell, just because we possess a blessing in which they should share. That is the teaching of the text. "To you is the word of this salvation sent". For what purpose? That we may use it and rejoice in it, and keep it to our selves? No, but that it should be passed on to those who have not this priceless possession. You know what is the meaning of the word which is translated "The Gospel"? It means the good News or Good Tidings. And what do you do when you are the recipient of Good news? Do you not spread it abroad and let others share your joy? So is it to be with the Evangel. It has always been the sign of a dead and formal Church that it is doing a good deal for itself and doing little or nothing for the propagation of the Gospel, and it has equally been an invariable sign of a living Faith that it seeks to bring to others the good news which has brought salvation to ourselves. Think what it would have meant to us, had the gospel been confined to Palestine, like some petty religion of a purely local character. We would have

been sitting in darkness and the shadow of death, a people let us say, like the inhabitants of Morocco to-day, probably not so advanced. Contrariwise you know what the gospel has done for us as a race, and as individual Christians. You are aware what a blessing the Bible has been to us. Are we then to lay up all this as a miser does his gold? Even that would be an incorrect illustration, for the gospel has a value to us only when we are interested in its progress. It is rather like the man who hoards wheat for years. When at last he does open his granary, the wheat once so valuable, is now a putrid mass of husks. Such will be our Christianity if we do not sow the good seed.

You may say that we live in a Christian country and that the religion of the land is as good as ours. **A better gospel.** Few would say that; but it is undoubtedly the real excuse that is given to the heart when this duty is put to one side. There are many Roman Catholics who are examples of genuine piety to us all. We would be glad to stand in their shoes at the Day of Judgment. But when you look at the Roman Catholicism of South America as a whole, — and in this Republic, it is by no means at its worst, — when we consider the gross formalism and superstition, the reports given to us, not by bigoted Protestants but by devout Roman Catholics, of the immoral lives of a large proportion of the priesthood, when we see the

objections made to the circulation of the Bible; the want of education, and the absence of a strong righteous public opinion in the Republics where Roman Catholicism is dominant, when these and many other points which we have not the time to mention, are taken into consideration it is clear that we have a better gospel to offer, a higher form of Christianity, and that it is our duty to see that the good tidings of salvation are put within reach of the people of South America.

But the question before us is really a far larger one.

There are millions of people in this Republic, who know nothing of religion.

Willing Converts. They are not in touch with the Roman Catholic Faith, and in many cases are hostile to it. To all intents and purposes the gospel is as unknown to them as it is to a Chaco Indian. Some of these have an ignorant hatred of all religion, but it is a remarkable fact, that in the majority of cases, they give sympathetic hearing to the Gospel when it is simply proclaimed to them. Do you know that in this country there are more men and women in full communion, that is to say coming regularly to the Lord's table, in Churches where Spanish is the language of the Church, than there are members in full communion in the Churches of this Republic where English is the language spoken? That, it seems to me is a most practical evidence, that we have a Salvation given

to us to pass on to others, which they will receive gladly. Are you not bound then as possessors of this Gospel to take the duty seriously and unselfishly, and make a regular donation from your income towards the extension of the Gospel of our Lord and Saviour Jesus Christ?

We pass to our Second point, which is our duty towards these who are already attached nominally at least to our Church.

The traditions of St. Andrew's make us cling, rightly and wisely, to things **English a** British. The main driving force **foreign** of the Church has been and still **language.** is British, but we Scots are apt to overlook the fact, that the Argentine nationality in our Church is growing stronger year by year. Not only so, but the actual number of families connected with us and speaking only the Spanish language is much larger than is generally believed to be the case. To realize this you have only to think how frequently we have one of the men of this Church marrying a Spanish-speaking woman, and how often we have a girl of our Communion marrying a man of the Latin race. It is true that in many cases the children are brought up Roman Catholics, but in a still larger number of instances the families are brought up Protestant, and are baptized into the Membership of this Church. Now in all these families, the language of the Home is Spanish,

and a moment's thought will show you that so far as the ordinary Services and Ministry of St. Andrew's are concerned, these families and their children are lost to us. Now that is not right. It is our duty to see, so far as is possible, that all these people and their children are brought under the influence of the Church, and it can only be done by having a Minister and Services in the language which they understand. Surely you will see the reasonableness and necessity for this, and surely you will say, that if a small monthly contribution will permit of this being done, you will gladly assist. Lest you may fail to realize the extent to which this is going on let me say, that last year there were 135 children christened by the Ministers of St. Andrew's Church. Of these 24 or almost 20 per cent were baptized in the Spanish language. We shall not go far wrong if we say that one fourth of our Baptisms are in Spanish. That represents a very large Community who are to some extent attached to us. I do not speak of Marriages and Funerals though these also are by no means few. Now, are you to say to all these people, that if they care to come to us for Christian Ordinances they can do so, but that any teaching that we give must be in a language which they do not understand and that we are to take no further interest or responsibility for them? God forbid. Am I my brother's keeper? I am: and I gladly respond to the tie of brotherhood, and I am sure that in saying so I speak for you all.

But this argument has a still wider scope. For it is a fact that ought to be kept in view in planning and building up the future of our Church, that every year the proportion of British is getting smaller, and the number of Argentines is becoming larger. I have said that there were last year 135 Baptisms registered in our Books, representing 101 families. Of these in no less than 45 instances was one parent Argentine. Now practically all the 135 children are Argentines and in many cases you see, Argentines of the second generation. Of course, in most of these families British ideals and characteristics are strongly insisted upon. But that does not eliminate, nor ought it to eliminate the Argentine patriotism and national spirit. Again I ask whether under these circumstances it is not an urgent duty, to provide in our Church Organization for the coming race. I appeal to you all, but especially to the Argentines here to recognize that it is "up to them" to take a prominent part in building up their Church, so that its basis may be truly national, preserving the invaluable gifts that the Presbyterian Churches in other lands have furnished to the Argentine, and extending that influence till it meets the conditions of the present and future. Need we say that one important feature of this policy will certainly be to recognize fully the language of the Nation.

Lastly: We are not dealing with an alto-

gether new matter. Three years ago this duty was laid before you, and as the result Rev. José Felices was brought out from Spain. He is an ordained Presbyterian Minister and has now been more than two years amongst us. We would like to enter on a fresh engagement with him, but the Funds at present available do not permit of it. We have nothing to offer but praise for his personal character, and the quiet, unostentatious, faithful way, in which he has done his work. Some may have expected greater things than we can show, but we have now, largely as a result of his presence, four Sunday Schools in Spanish with an average attendance of nearly 200 children. Regular Spanish Services are conducted in Barraeas, and Talleres. The Spanish-speaking families connected with us are regularly visited, and Mr. Felices is a welcome guest in them all. Communion Services are held in Spanish, and on our Spanish Communion Roll we have 43 names. I think that is a good record.

We see in the Christian world two lines of Church progress. One is the result of the Orator whose eloquence persuades many to seek the Lord. The other is the quiet work of the pastor, who by his teaching, preaching and personal example, builds up little by little an efficient Church. All over the world it is this second line that is the more successful, for God has given us very few orators. But it is slow and sometimes disappointing.

The Church has to be built up through the home, and the Sunday School and the Bible, and you need not expect to see a great ingathering in a short time. But such work is more enduring than the other, and that is the work that is going on amongst us in English as well as Spanish. We have already many friends who assist Mr. Felices in his Services and in his Sunday School work.

Now, are you who have not hitherto assisted the Spanish work, and who are in a financial position to give **Ways and means.** even a very small regular gift to its support — are you willing that the responsibility for stopping this Evangelistic effort should rest upon you? That is how the matter presents itself. We are grateful for the help which has been given. Ninety one different persons are sending in regular donations. That however is only a small proportion of our Community, and the amount given comes considerably short of what is required. We need \$ 400 per month. Surely that is not an impossible sum to raise without injuring in any way the other schemes which we as a Church maintain. But it is always the last portion of a Fund, that is the hardest to get, and that is our position to-day. You are asked — every one of you who has some income of his or her own, and who is occasionally able to enjoy some luxuries — to fill up and hand in the accompanying Postcard. We do not ask for subscriptions of more than \$ 5 per month or

\$ 50 per annum, for we have no wish that this Fund should prosper at the expense of other schemes. But we do not expect so much as that. We look for \$ 10, \$ 25, or \$ 50 annually and surely few families, few young men, or young women are unable to give a dollar a month — even \$ 2. If you cannot help us with your money, will you help us with your prayers, or with your personal assistance? Perhaps some of you will do all three.

Think of your position. "To you is the word of this salvation sent". In the case of the people to whom these **Co-workers with God.** words were first spoken, the appeal fell on dead hearts, and the Apostle said that in consequence of their refusal to assist, he would now devote himself to the Gentiles. Think of that great refusal and its awful consequences. But you will not act in such a way. You will surely feel, that making known the glad tidings of salvation is not only a duty but the desire of your hearts, and though it is but little that most of you can do, you will, I believe, wish to have some part in this enterprise, and even at some little sacrifice, do your share. Remember that there are some things God cannot do. And this is one of them. He alone can influence men's hearts, but it is we alone who can bring the message of salvation to them. We are fellow workers with God. We are ambassadors for Christ. We have a message for the world, a message which has been the power of God unto salvation, and

which has not lost this ancient power. Individually, ours may be a small part, but the work of helping to bring this great Republic to a knowledge of the Gospel, is one of the grandest that can come to any Church or any generation, and it is by the united effort of many individually small forces that it can be done. So I pray that you will respond to God's call, and do the part that lies at our door, for the sake of those still ignorant of the Bible, for the sake of those who are already our brethren in the spirit, and who need the fostering care of this Church, and for the sake of the good work which has already been started at the cost of much self-sacrifice, and which it would be our eternal disgrace to abandon.



PRESIDENT WILSON AS A LEADER

The speech of President Wilson at the Convention of the League to Enforce Peace which was recently held in Washington has attracted the attention and excited the comment of the entire civilized world. It has been generally treated in the daily newspapers from the point of view of the effect it may have upon the European war. There is an inclination in many quarters to regard it as an intimation on the part of the President to the belligerent nations that the contest is proved to be a drawn battle, and that the time has come for an armistice and mediation. We do not so regard it. Even if this were the President's view, we do not believe that the allied nations who are fighting the Teutonic Powers are in a mood or a position to accept it as a suggestion of mediation. Germany began the war, and the Allies believe that she must be either victorious or brought to a position where she will sue for peace and herself ask for mediation. We prefer to take the President's speech at its face value, and in that respect it is very valuable indeed.

In the first place, it discloses the President's characteristic habit of mind as a leader of public opinion. In the second place, it makes some constructive suggestions with regard to international relations when peace comes to the world again.

With regard to the President's constructive suggestions, we welcome his indorsement of the principles and proposals of the League to Enforce Peace. The fundamental proposal of the League is that the civilized nations of the world shall associate themselves in a federation to bring all international disputes before an international court, and that if any nation attacks any other nation without first submitting the controversy to the court the combined armies and navies of the League shall defend the nation attacked and punish the attacking nation. The President supports this proposal, if not directly, at least by implication. He is of the opinion that if the American people ever join such a league it will be because they believe in the following three fundamental principles:

First, that every people has a right to choose the sovereignty under which it shall live. Like other nations, we have ourselves, no doubt, once and again offended against the principle when for a little while controlled by selfish passion, as our franker historians have been

honorable enough to admit; but it has become more and more our rule of life and action.

Second, that the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that great and powerful nations expect and insist upon.

And, third, that the world has a right to be free from every disturbance of its peace that has its origin in aggression and disregard of the rights of peoples and nations.

On this point every patriotic American can cordially unite with the President, because in taking this position he himself is only following enlightened American public opinion. The idea of a world court as contrasted with sporadic boards of arbitration was first defined by Edward Everett Hale at a Mohonk Conference some years ago. The idea has been more recently taken up and embodied in an organized propaganda by President Lowell, of Harvard, and ex-President Taft. President Wilson is wisely following in their footsteps.

But there remains a second phase of the speech. What shall be said of it as a disclosure of Mr. Wilson's habit of mind in discussing grave public questions? No speech that he has made during his Presidency so vividly portrays his failure to penetrate into the deep and fundamental feelings of the American people, and his proneness to accept momentary and local expressions of view as manifestations of the profound and underlying public opinion of the country. In saying this we do not forget his unhappy phrase "too proud to fight," or that in his Message of December 8, 1914, he called the discussion of preparedness the talk of "nervous and excited" people, and condemned in one breath "compulsory military service," while in another he asserted that the country must depend "upon a citizenry trained and accustomed to arms." This kind of inconsistent thinking is peculiarly manifest in his speech before the League to Enforce Peace. Of the European war he says:

With its causes and its objects we are not concerned. The obscure fountains from which its stupendous flood has burst forth we are not interested to search for or explore.

And then, a few inches farther down in his printed address, he tells us that as a people we are ineradicably opposed to wars of aggression! Right! But how can an intelligent man tell whether a war is a war of aggression and a violation "of the rights of

peoples and nations" unless he informs himself about the causes and objects of the war and explores the sources from which its stupendous floods burst forth? If the true American citizen, as the President says, must be unalterably opposed to wars which are made "in aggression and disregard of the rights of peoples and nations," how can he be neutral in his heart with regard to the greatest war of all history?

The unfortunate phrases "neutral in heart" and "too proud to fight" have been explained away by those who loyally desire to follow the President as a great leader of public thought, on the ground that they were misunderstood, that they had a context in the President's mind which he did not clearly express. But no one can misunderstand him now.

With the causes and objects of the European war he is not concerned. We believe that every intelligent and patriotic American must be deeply concerned to study and understand them.

The obscure fountains from which its stupendous flood has burst forth, he says, he is not interested to search for or explore. We believe those fountains constitute the most important thing which the intelligent student of human progress and political freedom can search for or explore.

Fifty or a hundred years from now the invasion of Belgium, the sinking of the *Lusitania*, and the piratical destruction of the *Sussex* will be mere incidents—though significant incidents—in history. But if the objects and causes of the war are not understood, and if the sources from which it burst forth are not explored, mapped, and intelligently described, our children and grandchildren and great-grandchildren may be overwhelmed and torn to pieces in a similar social convulsion, because we have not taken the proper steps to remedy its causes and remove its sources.

A surgeon of the United States army, Dr. Walter Reed, sacrificed his life to a study of the causes and an exploration of the sources of yellow fever. He found the prime cause and the malignant source of yellow fever to be the *Segomyia* mosquito. Up to his time the world had dealt merely with the symptoms of yellow fever. It regarded the fight as a drawn battle, a hopeless deadlock, and either ran away or mediated with the plague when it could. Now, thanks to Dr. Reed's leadership, the real cause is understood and

yellow fever epidemics no longer menace the world.

If war as an epidemic is to be wiped out, it cannot be done by homeopathic or even allopathic doses of mediation and fine phrases; it must be done by a devoted study of the sources and causes of war, and by a self-sacrificing and well prepared determination to strike the *Segomyia prussiana* of war wherever it shows itself.

In our judgment, President Wilson during the last two years, culminating in the frank and disappointing avowals of his Washington speech, has so often failed to rise to this kind of determined and self-sacrificing leadership that he is in danger of losing the support of the country, as he has lost the support of very many citizens who heartily indorsed and voted for him four years ago.

JAMES JEROME HILL

Quite aside from his work, the personal atmosphere of a really great man is always remarkable.

One day a visitor entered the bare, barn-like waiting-room at the Executive Offices in Washington. The President's secretary had said, "There is only one visitor waiting before you." This visitor proved to be a man in massive mold, his shaggy gray head bent over the table, reading. He looked a bit like a buffalo. Then, as he looked up, turned a searching gaze, proffered a kindly handshake to the incoming visitor, whom he knew, he looked like Jupiter.

This is the man, J. J. Hill, who, in his home in St. Paul, Minnesota, died last week.

Any one who saw or talked with Mr. Hill felt his *being* before his doing; felt a gigantic, elemental, instinctive common sense that could be trusted to do the right thing; felt that sort of "edge" reflected in Mr. Hill's reply the other day to the question, "When will the war end?" The answer was: "The war will end when somebody gets licked, and somebody has got to get licked before it ends."

James Jerome Hill was born in Guelph, Ontario, Canada, seventy-seven years ago. His father was Irish, his mother Scotch. Until he was fifteen he went to a Quaker school there, and along with other studies copied various paintings. He was a fair artist, and was later to become a notable collector of pictures. But the artistic temperament is not always visualized in canvases;

WE CAN HAVE PEACE IF WE WANT IT

AN OPEN LETTER ABOUT MEXICO

On March 25, President Wilson said:

"It is my duty to warn the people of the United States that there are persons all along the border who are actively engaged in originating and giving as wide currency as they can to rumors of the most sensational and disturbing sort, which are wholly unjustified by the facts. The object of this traffic in falsehoods is obvious. It is to create intolerable friction between the Government of the United States and the de facto Government of Mexico for the purpose of bringing about intervention in the interest of certain American owners of Mexican properties. This object cannot be attained so long as sane and honorable men are in control of this Government, but very serious conditions may be created, unnecessary bloodshed may result, and the relations between the two republics may be very much embarrassed. The people of the United States should know the sinister and unscrupulous influences that are afoot. * * * *"

This was true when Woodrow Wilson said it two weeks after the Villa raid. It is equally true now.

American newspapers are playing into the hands of these "influences." For instance, yesterday's principal news story about Mexico was the release of the American prisoners at Carrizal. This was important because it clears away the main obstacle to settlement by arbitration under the treaty of 1848.

How does W. R. Hearst tell the public the news? In letters two inches high clear across the front page of the Journal, "Carrizal Captives Menaced," and he proceeds to cover the real story under a smother of rumors to the effect that Mexicans at Juarez will never let the prisoners reach the border alive. As a matter of fact, the American prisoners themselves say that they have received excellent treatment from the Mexicans. Does this kind of thing, pulled off at a time when the United States is swaying on the brink of a war, appeal to thoughtful, patriotic people?

Other papers are playing into the hands of the interventionists and annexationists, through ignorance or an excessive jingo spirit. The World, ordinarily a fair paper—as papers go—printed this in its editorial columns:

"Orders by Gen. Carranza for the liberation of the

American soldiers held as prisoners by him will hardly close the Carrizal incident. He has made war upon the United States, and there should be no quibbles, executive or legislative, as to the nature of the proceeding.

"The unwarranted attack upon the Tenth Cavalry squadron, the long refusal to release the captive troopers and the insolence and defiance of diplomatic communications suggesting an exchange of prisoners—our soldiers to be traded for red-handed bandits—are consistent with nothing but well-calculated hostility and an unwillingness to co-operate with the United States for the preservation of order.

"It is this hostility that has made it necessary to mass the greater part of our armed forces on the Mexican border. Any conclusion of this demonstration falling short of a complete abandonment of Gen. Carranza's present pose will amount only to an invitation to him to engage in much greater treachery and mischief hereafter."

Now if we are going to war with Mexico, let's at least go on facts—not on fancies. To inflame the public mind against Carranza on the ground that the Carrizal incident was "war upon the United States," "an unwarranted attack upon the Tenth Cavalry" and "treachery" seems unnecessary. For the thing most to be feared in making

war upon Mexico is not Mexico itself. It is the possibility that our country, if egged on to hatred by people who have interests in Mexico and other people who stop thinking when somebody beats a drum, will do something unworthy of our country, of its humanity and its history.

Printed below are American and Mexican accounts of eye witnesses to the Carrizal affair.

Report of Captain Morey:

"Carrizal, Mexico,
"June 21, 1916, 9:15 a. m.

"To Commanding Officer, Ojo Frederico: My troop reached Ojo Santo Domingo at 5:30 p. m., June 20. Met C Troop, under Captain Boyd. I came under Capt. Boyd's command, and marched my troop in rear for Carrizal at 4:15 a. m., reaching open field to southeast of town at 6:30 a. m.

"Captain Boyd sent in a note requesting permission to pass through the town. This was refused. Stated we could go to the north, but not east. Captain Boyd said he was going to Ahumada at this time.

"He was talking with Carranza commander. General Gomez sent a written message that Captain Boyd was bringing force in town and have a conference. Captain Boyd feared an ambush. He was under the impression that the Mexicans would run as soon as we fired.

"We formed for attack, his intention being to move up to the line of about 120 Mexicans on the edge of the town. We formed C Troop on the left, in line of skirmishers, one platoon of K Troop on right of line, and another K troop platoon on extreme right, echeloned a little to the rear.

"When we were within 300 yards the Mexicans opened fire, and a strong one, before we fired a shot. Then we opened up. They did not run. To make a long account short, after about an hour's fire both troops had advanced, C Troop to position of Mexican machine-gun, and K Troop closing in slightly to the left. We were very busy on the right, keeping off a flank attack. A group of Mexicans left town, went around our rear, and led our horses off a-gallop.

"At about nine o'clock one platoon of K Troop, which was on our right, fell back. Sergeant said he could not stay there. Both platoons fell back about 1,000 yards to the west, and then, together with some men of C Troop, who were there, these scattered.

"I was slightly wounded. Captain Boyd, a man told me, was killed. Nothing was seen of Lieutenant Adair after fight started, so man I saw stated.

"I am hiding in a hole 2,000 yards from field, and have one other wounded man and three men with me.

(Signed),

"MOREY, Captain."

Account of Private W. D. Gibson, Tenth Cavalry, as printed in The Tribune of June 27, 1916.

"Captain Morey joined us at Santo Domingo. That night four Mexicans came into camp and told us that the Carranza troops at Carrizal had four machine guns. It was said that these Mexicans had warned Captain Boyd he had better turn back, but I don't know if there was any truth in this talk.

"Two miles out of Carrizal we were lined up by Captain Boyd and told we might have to fight or we might get through peacefully, but there was only one way to carry out orders and that was to obey them. This was the first time we had ever started anywhere without knowing where we were going.

"When the fighting started we were in an open plain and the Mexicans had the advantage of ditches and brush.

"Returning from his conference with the Mexican leader, Captain Boyd gave his horse to his striker and ordered us to advance in skirmish order and to hold our fire until we were fired upon.

"Fifteen of our men dropped on the first volley. We fought hard until we were about surrounded. Then we dropped our guns and ran. We thought we would try and get to El Paso. We were overtaken at Los Humos.

"We were brought back to Villa Ahumada, but were well treated."

Telegram of General Trevino:

Chihuahua, Mex., via Washington.
June 26, 1916.

Robert V. Pesqueira,
1,328 Broadway.

Your telegram regarding Carrizal battle official dispatches assert it was as follows:—Lieutenant Colonel Genovevo Rivas went out to hold a conference by order of General Felix Gomez. As the American column was approaching it was warned to explain its movement, answering to be in pursuit of bandits looting nearby. In reply it was said there were no marauders because those places were under the custody of constitutional forces. Then they said to be bound to go to Villa Ahumada to catch a deserter; as this was not admitted because of the forbiddance to allow American troops to enter any city it was answered this order was of no account to them to reach Villa Ahumada.

Lieutenant Colonel Rivas reported result to General Gomez who went out in person, having obtained the same reply, he made a proposal to American commander in order to avert conflict between the two forces; they should stay on the ground four hours meanwhile wiring to Juarez to ask permission to enter the city, but the American commander refused and both chiefs retired.

Americans advanced in line of tireurs and suddenly opened fire. A battle followed which lasted two hours. General Gomez was killed in the first volley. Lieutenant Colonel Rivas took his place, forcing the Americans to retreat. They left on the field arms, ammunition, horses and their killed. The casualties inflicted were eleven killed and twenty-four prisoners taken. Prisoners declared American commander was alone responsible for the action. Regards, Provisional Governor, Colonel Francisco L. Trevino. 9:58 p. m.

Today, we can be proud of our country's international policy. We have been fairer than most nations in our dealings with weaker peoples. But we have not been infallible. Much of the suspicion against Americans among Mexicans today is on account of the Mexican war over half a century ago, in which they lost New Mexico, Arizona, California and part of Texas.

Of this war, General U. S. Grant, who fought in it, says in his memoirs:

"There was no intimation that the removal of the troops to the border of Louisiana was occasioned in any way by the prospective annexation of Texas, but it was generally understood that such was the case. Ostensibly we were intended to prevent filibustering into Texas, but really as a menace to Mexico—and to this day I regard the war which resulted as one of the most unjust ever waged by a stronger against a weaker nation. It was an instance of a republic following the bad example of European monarchies. * * *

"The presence of United States troops on the edge of the disputed territory furthest from the Mexican settlements, was not sufficient to provoke hostilities. We were sent to provoke a fight, but it was essential that Mexico should commence it. It was very doubtful whether Congress would declare war, but if Mexico should attack our troops, the executive could announce: 'Whereas, war exists, by the acts, etc.,' and prosecute the contest with vigor."

Sunk in Mexico today there are between three and four billion dollars of American money. These influences, that President Wilson spoke of on March 25th as sinister and unscrupulous, but which might perhaps be more fairly described as merely being too narrowly commercial to be aware that there is a human side to things, are now hard at work trying to edge us into war. They feel that they must make that money safe by intervention or annexation. This is why every day, every hour, every minute we are told and taught to repeat "Mexico is a sink, a cesspool; we have got to go down there and clean things up, no matter what it costs in blood and honor. Mexico must be pacified, civilized and Christianized—and naturally the only way to do it is machine guns."

"Let every patriotic American realize what we are up against, and do his part to prevent future historians from writing about us in 1916 what Grant wrote of us in 1847.

Certainly the Carranza government is weak. Mexico does not deny there is lamentable disorder in this time of her reconstruction. But disorder was none too scarce in our own reconstruction period in the '60s. For instance, according to a government report, more than nine hundred American citizens were killed by lawless bands in one State in the Union in the first seven months of 1867. Why not give Mexico a little more time to do what it took the higher civilization of the United States a decade to accomplish after our civil war?

At this time, when our minds are necessarily more or less affected by the war fever that has come across the ocean, we are apt to forget some things that we ought to remember. One is that the Mexicans have for years been living in practical slavery, because Diaz let foreign and Mexican companies take away the people's land. Thereupon, the supply of labor being far in excess of the demand for it, Mexicans had to become slaves or stop eating.

The Mexican government may be inefficient—no doubt it is. It may not be able to keep order in Mexico, especially on the northern border. (But let us not forget that the Yaquis and Francisco Villa defied Diaz year in and year out, and joined American Indians in raids on both sides of the line.) Carranza may be, as the press pictures him, an impossible person to deal with, obstinate, suspicious of the United States. He is, no doubt, also a bigoted person, an intellectual, a thorough-going abolitionist, with all the faults and virtues of his class. But none who knows him has failed to realize that he is an honest man, and that he is trying with some success, to swing a great proposition in Mexico, which ought to appeal to every American who believes in democracy.

Porfirio Diaz was the tool of Mexican and foreign capitalists. He was not in a real sense a President of Mexico, but the superintendent of a big estate, to be worked for the benefit of great interests—many of them American. He gave them what they wanted—commercial opportunity. They gave him what he wanted—permanent power. He divided up the communal lands among exploiters. Diaz sold out his people. He took Mexico from the Mexicans. Thenceforth the people had to work at whatever terms their masters offered them, or starve. That is Mexico's problem; that is the cause of the revolution. The land question in Mexico is not like political questions in the United States. To them, it is a religion, a matter of life and death, a great national cause. Even the poorest, even those who cannot read or write, understand it.

Whatever their faults, the Mexicans represented by Carranza are giving their lives to the proposition of restoring the land to the people and abolishing slavery. They believe that as long as the natural resources of Mexico are in the hand of a few powerful individuals and great companies there will never be any real freedom, any democracy that is worth anything to the common man. The opposition to Carranza and his people is not confined to Americans, to English and Germans. It is shared by all whose interest call for perpetuation of the Diaz system. Mexican concessionaires are as hostile to him as ours. Everybody who wants to keep Mexico "Mexicanized" curses Carranza. They want a Diaz, a Huerta. They have been trying to bring about a situation where there will be nothing possible for the United States but war, invasion, and the return of "a strong government."

Another thing that many Americans do not remember about Mexico is that we have an arbitration treaty with her. It provides that

"If unhappily any disagreement should hereafter arise between the Governments of the two republics, whether with respect to the interpretation of any stipulations in this treaty or with respect to any other particular concerning the political or commercial relations of the two nations, the said Governments, in the name of those nations, do promise to each other that they will endeavor, in the most sincere and earnest manner, to settle the differences so arising, and to preserve the state of peace and friendship in which the two countries are now placing themselves, using, for this end, mutual representations and pacific negotiations. And if, by these means, they should not be enabled to come to an agreement, a resort shall not, on this account, be had to reprisals, aggression, or hostility of any kind, by the one republic against the other, until the Government of that which deems itself aggrieved shall have maturely considered, in the spirit of peace and good neighborhood, whether it would not be better that such differences should be settled by the arbitration of commissioners appointed on each side, or by that of a friendly nation. And should such course be proposed by either party, it shall be acceded to by the other, unless deemed by it altogether incompatible with the nature of the difference or the circumstances of the case."

Governor Simeon E. Baldwin, of Connecticut, ex-dean of the Yale Law School, calls attention to the above

treaty. He says: "It is fortunate that the two countries have a treaty which ought to prevent an actual war." Certainly the question whether one country may cross another country's boundaries in pursuit of bandits and how long it may keep troops there should be a matter clearly within the scope of arbitration under such a treaty.

Moreover, since 1882, Mexico and the United States have had a series of protocols relating to the pursuit of marauders across the boundary, both ways. These protocols relate only to Indians, but there is no reason why, either by arbitration or otherwise, a settlement could not be made which would henceforth provide for protocols that would allow each side to protect the border against bandits, as well as Indians. United States troops crossed into Mexico to break up Villa's outlaw band, not to police Mexico. Some time ago, both Secretary of War Baker and General Scott said that this purpose had been accomplished. It would seem now that our troops should be withdrawn to American soil and used for protecting the border. Keeping an army sixty or a hundred miles inside the Mexican line is not protecting the border; and it is a continual invitation to the Mexicans to take action that will make war extremely difficult to avoid.

Whether the lives of thousands, perhaps tens of thousands, of our bravest sons and brothers shall be sacrificed in a needless war; what shall be the fate of Mexico herself, of her courageous struggle for economic freedom, of her soldiers, and of the thousands of women and children in a land already touched by famine, and, above all, the greater issue, whether our country shall be guided by justice, or incline to the side of commercialism—these are unfortunately some of the questions which we must think about until the crisis is over.

Unfortunately, too, it is easier for most people to get excited and blunder than to sit down and think out what is to the country's interest in the long run.

In the last analysis, the decision of peace and war rests with Congress. Write to your Senators and Congressmen, so that, if another incident like Carrizal occurs, there will be a strong influence at the capital in favor of deliberate action.

Yours truly,

AMOS PINCHOT.

60 Broadway, New York,
June 29th, 1916.

The Half-Million Dollar Fund

THE fund grows rapidly. The readers of THE CHRISTIAN WORK have been most generous. It begins to look as though we would be able to say "every subscriber of one paper in the United States gave something to save the children of Europe."

Meantime, for us who have given is it not gratifying to receive such letters as these:

7 rue des Petits
Champs, Paris,
France, June 16, 1916.
DEAR DR. LYNCH:

I cannot say how overwhelmed I was to receive your munificent gift of money to be used for the babies and orphans of France. Poor little war children—if you could only see them. Paris is full of little children whose fathers are dead and whose mothers ran with them out of the war zone, into Paris for protection. Many mothers perished or went crazy, so that there are many homeless children. We have many Belgium children here also. I shall give all my time for two months just to spending your money. The American people are so good! How many children will owe to them their lives.

Yours sincerely
ADELINE MISSLIN.

Several of the contributions which have come to our office have been designated for the German children.

Fortunately, Miss Madeleine Z. Doty is just off for Germany to study this very fact of the needs of German children, and we were fortunate to be able to place \$500 in her hands to be spent by her. She has great wisdom and has been in Germany during the war. Here is her letter:

New York, N.Y., July 5, 1916.

MY DEAR DR. LYNCH:

I can't go to sleep to-night without first telling you what the mission you gave me to-day means to me. When the New York and Chicago "Tribune" asked me to go to Germany and write about mothers and babies, I felt I must do it. That perhaps the things I wrote would help bring the world a little closer, do a little to keep alive the spirit of love, and promote

even, in a small way, the world peace for which we are working. But I confess I dreaded going. I don't believe I'm ordinarily a coward, but my whole being shrank from the suffering of war ridden Europe. To walk through a country, see its anguish and do nothing is terrible. But now, thanks to you, I can pick up starving babies, and broken-hearted little orphans

and start them on their way again, and it makes all the difference in the world. Of course, I realize there is a good deal of selfishness in this point of view, that I want to help others so I won't suffer, but I'm quite sure what I can put in my writing will be infinitely bigger for this personal contact.

It is inspiring and wonderful to work for a cause, but it is bewilderingly sweet to help some tiny child. So to-night, for the first, I'm really glad to be going to Germany. You may be sure that every cent of the \$500 will be put to the best possible use, and that I will keep you informed by letter and cable of how I get on. With very deep gratitude for the great joy you have given me.

Of course, I know your only object is to bring relief to babies everywhere, but incidentally you are making me as well as the babies happy.

Very sincerely yours,
MADELEINE Z. DOTY.



Copyright, Mendum Photo Service.

THIS ARTISTIC PHOTOGRAPH IS BEING USED AS A SUBJECT OF A PAINTING AND THE FRONT COVERS OF FRENCH MAGAZINES.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—*Matt. 25:34-40.*

“Shall We Arbitrate With Mexico?”

Address by Dr. David Starr Jordan Before American School Peace League and the National Educational Association.

IT has been my fortune, within the last two weeks, to be brought close to the heart of what will be and ought to be a great nation, a nation that, up to the present war in Europe, has suffered more from robbery and from misunderstanding than almost any other nation in the world. I have also been closer to a flock of vultures than I have ever been before. I had read about them—not altogether in the papers—but I had never seen them in full flight. I mean the men that want to devour Mexico, the men that feel that Mexico has injured them by getting out of their clutches, and the men that feel that if the United States will only give the word they will get Mexico into their clutches.

I visited a cemetery once in a town well down in Mexico, and on all the gravestones there sat in solemn rows the carrion crow, the black vulture that is found in that country; and it seemed to me that it was typical in a large degree of the fate of Mexico. It is not exactly in its tomb, it has the power of resurrection; but where the tomb is, or around the place where the resurrection ought to be, the vultures are sitting, sitting still; they are not sitting still, but they are very active.

It is the vultures that plan the raids across the border. They are not Mexican raids, they are American, or at any rate, they are planned on the American side. And it is the vultures that tell us that Mexico is in a state of inextricable confusion, only to be helped out by the force of arms; and the force of arms, as we know, can never do anything except to kill enough young men so that the others will be terrorized or paralyzed, and then comes the making of a desert and calling it peace, as was described so long ago by Tacitus up in Scotland. And after one has made a desert and called it peace, then it is sometimes possible for good work to come in, open the door to the Red Cross and the White Cross, and to the school teacher and others who may make peace, where war or the force of arms can make only a desert.

There are three points I wish to bring before you. I believe that Mexico has within herself the power of regeneration. (Applause.) I believe that not now or at any future time should there be an interference with Mexico by force of arms. (Applause.) And I would call the attention of the United States to the fact that in 1848 we made a treaty of arbitration with Mexico, whereby we agreed to put any difficulties which might arise before an arbitral tribunal, that they may be settled in that way.

We read in the headlines of our newspapers—the text below does not often say so—but in the headlines it appears that we were just about to make scrap paper of that treaty, that we were just about to attack a weak nation, with not one-tenth the excuse that Austria had in attacking Serbia—and Austria had no reason; without one-tenth the excuse that Germany had in attacking Belgium—and Germany had the excuse that Belgium was in her way. Mexico is not in our way; our way does not lead through battlefields or plunder in making this continent what it should be in the future. (Applause.)

Now Mexico is part of the civilized world. The Spaniards were a little different in their way of treating the natives from the way in which we have acted. We killed off most of the natives as we went along, and educated the rest; after attempting to destroy them by means of liquor and robbery and other things, we are now educating the rest. I was talking the other day with the County Attorney of Bryant county, Oklahoma, who is a graduate of Stanford University and also a Chickasaw, and scattered over the country are educated Indians, but there are only a few. We got rid of most of them, and therefore had comparatively little trouble.

The Spaniards did not destroy the Indians, but mixed with them, so that we have, wherever Spaniards have gone, a race of mixed people—part Indian, part Spanish, and sometimes mingled with other races. And these mixed races constitute a sort of problem, a problem that has been greatly aggravated by applying the rules of the Middle Ages to the control of them. As a result of that Mexico was in a mediæval social condition, just as France was in the time of Louis XV. and Louis XVI.;

and just as England was farther back. And none of these countries have entirely escaped from these mediæval conditions, these mediæval injustices and privileges granted to men who had not earned these privileges.

Now, without going into detail, you know that these nations, one after another—and that includes Spain and Portugal and Italy, and all of these nations have been under mediæval control—have had their revolution. The French Revolution is somewhat parallel to the revolutions that have gone on in Mexico. The first revolution that I now refer to got rid of the foreign domination of the Spanish Crown. They got rid of nobility to a large extent. They got rid of some other things. And so the Republic of Mexico was started by the early revolutionists. They did not get rid of everything, and these are some of the things that have cursed Mexico and that must disappear, because no nation can be conducted under these burdens:

The first of these burdens is the land tenure. The greater part of the land in Mexico is held by a very few men, compared with the number of people. They have these very large estates, and on these estates the common people or peons work for a few cents a day. They were under the control of bosses, padrones, and they were eternally in debt. They could never catch up. Their provisions and other things were furnished by the store of the hacienda, the great estate, and these people were utterly unable to catch up. Consequently they were forced to stay where they were, to live there.

On some of these great farms there is comparative fair play, just as on some of the great slave-holding plantations the slaves were treated with consideration. On some of these great farms the most brutal systems have ruled. But the objection is to the whole system. There is no free people in which the farmers do not own, for the most part, their own property. As soon as you gather the farms into great estates and divide them up among tenants, or still worse, retain them together, under men working by the day or the year, you have a condition of things that is fatal to freedom. The salvation of this country lies largely in the great body of farmers that are growing rich and growing intelligent, and growing intelligent politically; the great body of men that do not want war, for instance.

You hear in vulture cities, as New York and El Paso, talk of war; in the newspapers and among the people, talk everywhere. They must be prepared for war with somebody, somebody that has no intention of attacking them; but they must be prodded up so that they will at least threaten to attack. I speak of these as vulture cities, without any disrespect to the city, because they are places where these wild birds gather. The city of El Paso is a fine, strong frontier town, with excellent people, with admirable schools, and generally good qualities; but it has good hotels, is fairly cool in a hot time, and so the birds that like to keep moderately cool will gather there rather than somewhere else.

New York city is the greatest city in the world. It is the center now of the business of the world; not that it has fairly earned that distinction, but because the rival establishments have been forced to shut up. I mention this to show that I have no special disrespect for these cities. As I remarked the other day, I was born in New York and had some moderate share in the glory that attaches to the Empire State—very moderate. (Laughter.)

Now there is only one way out, and that is to find some method of buying up or breaking up these great farms. It ought to be done according to law. But how did these great farms start? Many of them were gifts from the throne of Spain, free gifts, like those great tracts in England that are held by the Duke of Norfolk, and the Duke of Bedford, and the Duke of Westminster, which they obtained as cow pastures, for nothing, in the early days and which are now worth as much as an empire. So far as I can find out there is not a large tract of land in Mexico that was ever paid for by the owners. There may be exceptions: If so, the modest owner has not brought himself to the front. Moderate tracts of land, of course, such as you and I might think of buying, are paid for in every country. It is the great ones that extend over

miles and miles, the greater part of a State—those are the ones that are never paid for. Those came by favoritism, either in Spain, or most of them in Mexico, since Mexico separated from Spain.

Then you have the great concessions. Concessions of oil. Mexico has probably more oil than all the rest of the world. There are people that want it; there are people in England who would have sold their immortal souls to get control of it—only they had none to sell. (Laughter.) There are people in the United States that are their partners; formerly their rivals, now their partners. I don't know anything about the individual, the morality of the individuals that control these enormous oil fields in Tamaulipas and Vera Cruz, but I know that so far as Mexico is concerned the nation has been robbed of them. Mexico has probably greater natural resources than any other district of its size in the world. The Mexican people, at four cents a day, are not profiting by these.

Then there have been mining concessions. Mexico is full of gold and silver, all the rocky part of the country is liable to have ore, and the Mexican people are not sharing in that, except that a few hundred thousands are employed, or were employed before the revolution began, around these mines and smelters.

There have been railroad concessions. I have insisted that they were fairly honorable; I have yet to find a Mexican who agrees with me that anything was ever paid corresponding to the value of these concessions. I don't know.

Then Mexico has naturally been very ignorant, because they have had hardly any schools. Without schools you cannot know very much, in a large way, and without schools you cannot write the history of a nation that you ought to write. Several of us have been saying that the history of the nation is written in the schools of to-day, the future history; but Mexico not having any schools, has had to write promiscuous history, not very agreeable to read.

I do not want to touch on church questions, but there is no doubt that the influence of the enormous holdings of the Church in Mexico has been away from the purpose of educating the Mexican people. There have been practically no public schools, and practically no schools that are in any wise adequate for the education and development of the people.

And there has been a great lack of sanitation in Mexico. We know now what we have known but a short time, that typhus fever, which is the great curse in Mexico, is carried by lice and probably by bed bugs. I heard a proverb over in Belgium, that God created three noxious things—the snake and the bed bug and the Turk. Now there are no snakes or Turks in the ordinary houses in Mexico, but they lack other forms of sanitation. Smallpox—I have been in Mexican villages where the whole town has been smitten with smallpox. It is a very wicked thing to vaccinate children; it introduces poison in their blood and so forth; but I had a sort of courage in going through Mexico, having been vaccinated, that I never should have had if I had gone through there with pure and undisturbed blood, because it meant death, that is, in those towns where this disease is raging.

Typhoid fever, which is very different from typhus, is carried by water and milk, by liquids, whereas typhus is carried by animals; typhus fever, spotted fever.

I was in the city of Zacatecas in the dry season, and they had one great fountain there into which what water they could get was turned; and the women came around and scraped up the water with tea saucers, and then what little was left, and whatever came of sewage, was allowed to flow back into the little stream again, flow down about three miles to the town of Guadalupe, and that was the only water that the people of Guadalupe had; and yet they had typhoid fever down there and they did not live very long!

Sanitation cannot be had in connection with ignorance. I do not want again to touch disputed questions, but I have seen people going up on their knees, up the high hill at Zacatecas, in order to be cured of all sorts of diseases by the Saint. I have known them to go up again at the Church of Guadalupe and at the shrines of Cholula; all over Mexico they have been curing diseases by going to shrines, and if they were cured by good fortune they left memorials of one kind and another.

One more thing; running in debt. A nation running in debt goes to the bank and borrows money. The banks have no nationality; they lend money to any country, and they lend money at ruinous rates, five per cent. or six per cent.; and beyond that they may not pay more than eighty per cent. of the principal, so that interest is paid on a much larger sum than is

borrowed. Mexico has suffered from that species of pawn-broking, putting up the resources of the country and getting back very much less than they are worth.

In the days of Porfirio Diaz, a man who was great in his way, a man who established order so that I never felt the slightest hesitation in going anywhere in Mexico—and I have been over most of it; a man very interesting to talk to, who spoke only Spanish, but he spoke it with great skill, I told him once in my ignorance and enthusiasm that he had made a great nation out of Mexico. He said, "No, sir, only the little germ of a great nation." But he was going at it in the wrong way; he was building up Mexico in such a way that there were only two classes, the class of the very rich, foreigners and Mexicans, and the class of the very poor who were absolutely dependent on the good-will of the very rich. He was very popular in those days. He was a likeable man, and very skilful, too, in dealing with people. Everywhere he went he was acclaimed by the people. Whenever he would come into a town they would ask—or very often, at least—to have their town named over again; instead of being Ahumada it would be Ahumada de Porfirio Diaz.

But the system could not endure. A nation cannot exist half slave and half free, and the great body of the Mexican people were slaves. In other countries they had been redeemed from that condition. In the United States we started out without it; it was to escape from that sort of thing, from the tyrannies of the Middle Ages, that our fathers separated themselves from Great Britain. Great Britain herself has shed the most of them, but not all of them.

Of course, the greatest of the tyrants of the Middle Ages is the war system, and no nation has actually shed that off yet. But a great many things are gone.

Now in the latter part of Diaz's life he became feeble, so that he could not carry enthusiasm and so that he could not limit the amount of oppression that was bestowed upon his people. He could not adapt paternalism; paternalism always ends in tyranny, and he could not prevent it from ending. If you catch a crab in the sea and let him try to pinch you, let him put his claw across like that (indicating), and he will pinch away without hurting you; and after a little he will be tired of that and will let go his claw, and his claw will go right on pinching; wherever you put it it will pinch, although the crab part is gone. It has such a strong sense of duty, or else a strong sense of satisfaction, or else the muscles go on, whatever you do. All over Mexico Diaz had what are called Jefe Politicos, political chiefs, local bosses, and these local bosses were all responsible to him; and when he had control over them they varied, some were fairly decent, and some fairly not; but when he died he cut loose from these crab claws, these local bosses, and they all went on pinching on their own account. (Laughter.) That is an illustration of the condition.

I was in Sinaloa in 1895, when Diaz was elected President. Some of the clerks said that they had to work hard all day writing ballots for Diaz in order to carry Sinaloa. (Laughter.) That was the way in which the Republicanism of the country was carried out. And yet there was very much that was good in the administration of Porfirio Diaz, just as there was much that was good in the administration of many of the Kings of France before the Revolution came along.

In this revolution we had first Madero. Madero was a friendly, quiet gentleman who had no great skill in waving a sword and calling on men to follow; no great skill in telling what he would do to tyrants. He had the misfortune of having too many relatives, I am told in Mexico. But he was not able to get along rapidly enough with the revolution to satisfy; and moreover, the forces which the revolution was fighting against came back again. Felix Diaz, a man of no ability whatever, landed at Vera Cruz, and with money which was given him in London, he attempted, or did, bribe at least two of Madero's generals to join him, Huerta and Blanquet. Felix Diaz was soon disposed of by these generals, he was duly ended, and Huerta made himself the Dictator of Mexico.

I will not go into the history there, except to say this: The United States could not have done a greater crime to Mexico than to have recognized this man as the ruler of Mexico (Applause), because it was an attempt to set Mexico back to the domination of foreign capital, to the domination of the system of Porfirio Diaz, and under a man who had none of the relative virtues that Porfirio Diaz had. He may have been powerful; he may have been powerful enough to have controlled the rest of the revolution and set it back again; but it would simply have made it the more bloody when it came. Our Government

wisely refused to recognize Huerta. And those men in England who had pushed the recognition of Huerta on England and France were forced to keep quiet. I suppose among all the concessions that have been grabbed in Mexico, there have been none in which the discrepancy between the value on the one hand and the cost on the other was greater than in those of Lord Cowdray and Lord Murray, of Ellibank, in England; and those were the backers, at least, some of the backers of Huerta.

Then Carranza started in, and continuing the revolution along the lines of Madero, called himself the representative of the Constitutionalists; and then in Chihuahua Oroco conducted a revolution of his own, a revolution against a revolution; and then two of the wild Indians conducted revolutions that were more revolutionary, more bloody and more destructive.

In the State of Morales Zapata controlled absolutely and drove out or killed every man who had any property, making a complete extermination of capital and capitalists of all nations. He is there yet.

Villa had a very varied history. He is another wild, untamed Indian, said to have virtues by his friends, said to have gone half crazed over drink and blood, for both these articles are very dangerous to public men; and at times he is alive and active, at times he is dead (Laughter). I saw a telegram in Washington on unquestioned authority, that he died some little time ago. I read in our newspapers on unquestioned authority, that he is in three or four places at once, at the present time. (Laughter.)

But passing over these other revolutionaries, I have to paint this history with a very broad brush, touching only the high places, and missing some of those. Villa gradually came to be along our frontier, had his headquarters at Juarez, which is opposite El Paso, and Carranza moved up from further South. Ultimately Villa was driven from Juarez, and then came a raid on Columbus, and since then some smaller raids. Those raids were known in El Paso and in Douglas two days before they came off. They were either planned or abetted on the American side; whether by Americans that want to rob Mexico, or by Mexicans that have been dispossessed, I don't know. I think that more useful than 20,000 soldiers down there would be ten good detectives along that border. (Applause.) After that raid, almost as a matter of course, a portion of our army was sent in pursuit of Villa; traveling through that cactus covered country with scarcely any water and with no roads, with all manner of difficulties, as great almost as soldiers ever met except meeting other soldiers, they got down about three hundred miles. Then Carranza found that their presence was stirring up a great deal of dismay in Mexico, because the Mexicans know us best by those they see nearest, and the Mexicans know the Americans as having long necks without any hair; in fact, as being vultures or birds of prey. The Colossus of the North, the Banditos of the North, and all that sort of thing. Some Mexicans know better, but most of them know us by what they see. Many of the Americans in Mexico have been people of the finest type, some of our best mining engineers have been scattered over that country.

I have actually a letter from one of the great capitalists, received it here, who owns mines in Mexico. He said that those mines which he inherited, he has not a doubt were stolen and got by the most brutal methods from the people of Mexico. He did not blame the people he inherited them from, but he seemed willing to talk out in meeting as to what he thought of the whole situation; and he said also that no nation on earth had ever been exploited and robbed in the way in which Mexico has been overrun by Americans and Germans and French and Dutch, and English, of course, and probably others. There is no nationality in that sort of thing. They will work together in any combination, no matter what the relations of their nations may be.

The army there came, as it must, of course, into a clash. It does not matter who was to blame; it does not matter that Carranza sent a rather uncivil account of it; it does not matter what anybody may write about such things. The American people are not going to war because Carranza's temper gets bad after a bad night, and the American people are not going to war, perhaps because some of our writers of letters have not considered the difficulties on the other side. For instance, we are asking Carranza to patrol the border so that there will not be any raids. Now the border is just as long on the Mexican side as it is on our own; it is just as long as from New York city to Denver, 1,756 miles. On the western end of it, where there has been no particular trouble, between the Colorado and the Rio Grande, there are only four streams of running water,

and practically no wells. It is hard to believe a country, where the running water streams are from one hundred to two hundred miles apart. To go down to the river to drink or to water your horse involves being pretty close to the river, and that leaves an open tract. Some of the border runs through mountains, where nobody lives on either side; but even in some of those mountains, not very far away are considerable cities. Tucson, the capital—is it not the capital now I think, but one of the large cities of Arizona—is not very far from the border, and a border that is very rough.

Along this border there runs only one railroad, and that is on the American side, the Southern Pacific; and whenever troops are carried any distance in Mexico they have to get permission of the Americans to come over and use the railroad. Of course, you cannot march people those enormous distances, and you cannot keep off raids if raids are planned for, because the raids are always planned to come in when the troops are somewhere else.

Now, it would take about 400,000 men to police this border, running from here to Denver. It is not worth it; that is, the amount of damage. Why, we could hire every man that lives near the border to move off and give him a farm cheaper than that. It cannot be done in the sense in which we police the crossings in the city of New York.

On the Mexican side there are no wagon roads around the four or five towns—that is El Paso, Nogales, Agua Prieta, Nueva Laredo, Matamoras and Pedras Negras; I think those are all the towns in a distance as great as from her to Denver. Around those towns for a few miles wagon roads run out, then they drag out into cart tracks, then they drag out into mule trails or horse trails, and then, as is said of some of the roads in Massachusetts, they ultimately dwindle down to a squirrel track and run up a tree. When we speak about Carranza's failing to cover all that territory, with all the other troubles he has, let us be a little just and patient.

I have never met Carranza; I have no brief for him. I have read the headlines about him, and they dwell mostly on whiskers. But my Mexican friends assure me that he is in sympathy with all progressive things and is doing the best he can. And the reason why his money is worth only from two to five cents on a dollar is because he hopes that the States will be able to finance themselves, and that he does not want to put Mexico any deeper into the clutch of the money lenders or pawnbrokers of the world; and moreover, the pawnbrokers of the world are very busy now, and outside of New York city they have no money to lend. Perhaps a nation can be run for a while on money that is worth only five cents on a dollar. I have in the hotel here some Villa money that cost me only a dollar for six hundred, the whole sheaf of it; showing that Villa is not to be the regenerator of Mexico.

The condition in Mexico is pretty bad, and in many places it is very bad yet. Our revolution lasted more than five years, and the revolutions generally are not pulled up in good shape. The regeneration of the South is more or less a parallel case, and I understand from Dr. Claxton that the number of cattle, the value of cattle products in Tennessee, has now reached a figure a little greater than it was before the war, but it has taken these fifty years for Tennessee to recover itself in regard to that one industry. Virginia has not recovered itself; North Carolina has not, in spite of the tremendous energy those people are showing. You cannot get through with a revolution immediately.

And these atrocities. A great many excellent people have been shot, scattered around in different parts of Mexico; shot by different ones, one band or another band. Those are incidental things, but it is in a dangerous country and these dangers have to be considered.

Now one thing about our duty. There is no warrant in international law, there is no warrant in morals, for the idea that a nation is obliged by force of arms to protect the persons or property of its people in another country. (Applause.) That doctrine was started in England by Lord Palmerston, for purposes of robbery, for the purpose of entering districts in India to protect somebody who had got into trouble, and finally the confusion is made worse. These wild tribes are at peace among themselves often before the armies enter. I have noticed that a hornet's nest is at peace before I poked it with a stick, but when you poke it with a stick then it is not at peace any longer; and the condition is so bad that the army has to stay there and ultimately the district has to be annexed to Great Britain. Germany has the same ideas, or has had; only there are not so many of these places that Germany could reach. And France

has done the same thing, and it has been the purpose of every government that is dominated by its exploiting elements, to get more and more territory in that way, by that process.

All war has for one of its leading causes, exploitation; but the permanent cause behind almost every war that I have known, that is every war between nations, has been the desire of those that have privilege to form a backfire against democracy, or else for those that feel no other way of saving themselves, to make some sort of an attack upon those that have privilege. The French Revolution and the Revolution in Mexico belong to that class. It is the rights of the people against privilege. They may have done it in an uncouth fashion, blindly and bloodily. I may not approve the starting of it, but I never yet approved the starting of any war that I can remember; it is the wars that I have forgotten that seem to be righteous and to be approved, but those that I remember I do not approve. I do not approve of the war, for instance, in Morocco, or the war in the Balkans, or the war in Tripoli, or any other of these wars; and the effect of all these wars is to take off the lid, to loosen the passions of men.

The other war in Europe has its fundamental base in the desire to form a backfire against democracy, and in every nation in Europe the arming before the war and the disposition to rush into it, however good the cause may be, the war party had behind it the hope that democracy would be set back by the war, in Great Britain just as much—not just as much, but nearly as much, as in Germany, everywhere. And the basis of the clamor for more and more preparation, out of all reason as compared with our dangers, has the same general point, to produce a backfire against what we used to call the progressive movement, the old insurgent movement for greater liberty and greater justice and less domination of money. The fact that the progressive movement disappeared when it became a matter of partisan and personal politics does not affect at all the great strength of that movement, and you will find all through the country now that the great body of the country is opposed to war; that nobody dare force us into war against Germany or against Mexico without feeling that the great body of the people would rise up in condemnation of the act. (Applause.) And we can feel pretty well assured now that a certain understanding has come about, that we are relieved of the danger of war with Mexico; but we are not relieved of the attempts to bring it on. (Applause.) And what form they will take we cannot say.

I said Mexico had the elements of regeneration. Out in the West we have seen prairie fires that burned and scorched everything. Bye and bye the grass begins to grow. Now the prairie fire has scorched Mexico; the grass is beginning to grow. The State, I think, that is moving most rapidly is Yucatan, as far as I can find out. In Yucatan the Governor, Alvarados, a man of marked ability, has arranged—it is not Carranza, not the central government—has arranged for the development of municipal centers corresponding to our old-fashioned town meetings. That brings self-respect to the ignorant people when the men—perhaps the women may vote before long there—but when they come together to discuss common questions it is an education, and it is an education in self-respect, an education in sobriety, an education in thrift. They have arranged that the great estates in Yucatan shall be bought—are bought, most of them—and cut up into little farms and the men can buy these little farms on easy terms; they have a series of bonds. But they must pledge themselves to cultivate those farms, and if they do not the State takes them back; refunding what they paid, but putting them out. That means an education in industry and thrift. That is the growth of fresh grass. Democracy has to come from the bottom, it is never handed down from the top.

Then beside all this, which is a very elaborate system, they have built schools. I do not know how many schools they have in Yucatan, but I know that the number of teachers at the present time is 2,400, and the number of teachers in the schools two years ago was 200, so I imagine that Governor Alvarados has been putting through a school system. And they are paying those teachers sums greater than they used to get; \$500 a year is a frequent salary, and that is better than four cents a day.

So much for Yucatan. But in various States, and Yucatan with the rest, they have tried to remedy these local difficulties. They have brought in prohibition, in some of these districts, for the great curse of the Mexicans of the Uplands has been the pulque, the sour juice of the century plant, and this, distilled into mescal, makes a very fiery drink and it has been abolished largely. And they have abolished in places the bull-

fight which has been one evidence of the brutality of the people and one cause of it. They inherited that from Spain.

They have gone on with reforms like that. Reading over the laws of Yucatan, which I have with me, it looks as though a little Utopia had sprung up in that district; but those who remember William Kibbe Turner's account of the way in which some of those large haciendas were run will remember that there is scarcely anything on earth more hideous than some of those great farms in Yucatan were.

Then they have brought about a co-operative control of the chief products of Yucatan.

Now this sort of thing is going on in fourteen of the twenty-seven States and districts of Mexico. It is going on more or less well in Michoacm, where the Indians are of a very high grade. It is going on more or less in Jalisco, where the great city of Guadalajara is. It is going on in Colima; going on now in Vera Cruz, which has undergone a great change of heart. It is going on in Lower California to a remarkable degree. That is a very thinly settled country, but what little there is has been handled with a great deal of cleverness. It is going on, I might go on through the list of these States, but they number more than half the States of Mexico. They number those States where there is no conflict of arms, for Mexico yet is under military control everywhere. All these reforms are handled more or less by soldiers; that is, it is policed to a very extensive degree, and you cannot easily tell the policeman there from the soldier. The difference, of course, is that the soldier exists for his own sake and handles things in his own way, but a policeman is absolutely under control of the civil authority and cannot go outside of the jurisdiction of the persons that create him. But we have to admit that there are soldiers in all these States, and with those soldiers there is more or less lawlessness. Things are not as orderly as they were under Porfirio Diaz, but they are growing more orderly; whereas under Diaz it was growing worse all the time.

Now where is the disorder? The State of Chihuahua, lined up against our frontier, mines in the southern part of it, has been disorderly just so long as the frontier question, just so long as it is possible for men to gather in El Paso and stir up difficulties on the other side. The States of Durango and Nuevo Leon and a number of others—I won't give the names—are disorderly because there were great mines and smelters in those States, and turning loose anywhere from 5,000 to 100,000 unemployed men there is likely to be disorder. Not long ago some of Carranza's troops seized a smelter in the southern part of Chihuahua, and took away something like \$200,000 worth of silver. That was an outrage, and the men there, the Americans, were all driven back to the United States. But the owner of the mine told me not to say anything about it, because it might inflame public opinion, and he did not believe in the conquest of Mexico. I noticed in the papers two or three days ago that Chihuahua had directed the return of every dollar of the silver, so that is not any longer an outrage; that is, it is an incident, it is a local result of taking off the lid.

Some of my good friends have been shot in Mexico, one of them who was a professor in the University of Mexico was shot because they thought he was the Governor of Morales, and every rich man in Morales was condemned to death by Zapata. And I think in the revolution of France, if I remember correctly, there were several excellent men that suffered more or less, incidentally, to say nothing of the rise of one invader or one tribe after another.

The State of Oaxaca is somewhat in disorder. I understand that Felix Diaz is over there; Felix Diaz, the nephew of Porfirio Diaz. The Mexicans tell me that all of Diaz is buried except his name; in other words, that there is nothing left of Felix Diaz except his name. And there is disorder in Tamaulipas more or less, because of the great oil interests there. I do not suppose that any tract on earth as large as the State of Tamaulipas, nearly as large as Virginia, has so much oil in it as that State. There is no tract on earth from which so much money has been taken without any corresponding equivalent for it. It was the basis of struggle between the two great oil companies of England and the United States; and now, without knowing anything about it myself, I am assured that they have joined hands. They generally join hands sooner or later. Going away back in the history of Germany you will find the proverb, "die Tyrannen reichen sich die händen," "Tyrants reach their hands one to another." And Democrats ought to do the same. (Applause.)

I see in Mexico the growth of a new democracy. It will be slow, it will be uncouth, it will have only a few leaders until

education brings them on. It has some leaders, different from the men who simply exploit Mexico, who simply invest their money there and do not live there themselves. And I do not wish to be understood as criticizing, on the whole, the great body of Germans, and British and Americans who have gone to Mexico. Some of the finest mining engineers in all the world, thoroughly conscientious, admirable men are down there. I have yet to find the record of a single valuable property that was ever paid for by a foreigner, but I am open to conviction; there may be hundreds of them, but they have been very modest about making themselves known.

Therefore I say that Mexico can regenerate itself, that if we have troubles with the Government, the Government we created by recognizing Carranza instead of some of the others, recognizing the only man that we could have recognized at all, for whatever his defects may be (and I do not know very much about those), he was on the right side and has been consistently on the right side, and he has had great difficulties, internal and external and eternal. I say, then, that I believe that Mexico has the power of regeneration. I find that in those disorderly States, about a dozen of them, there is here and there a municipality that is doing the same thing, with a sufficient amount of power to buy up a certain farm, a sufficient amount of power to fix taxes on land so great that men will want to sell out, sufficient power to make taxes equitable instead of laying them all on the poor, which is one of the choice privileges all through the Middle Ages up to to-day, for we are in the Middle Ages yet, emerging slowly. (Applause.)

And I believe that nothing that we could do by force of arms could help Mexico, for an army can do nothing, as I said just now, except to kill off so many young men that the rest of the people are terrorized or paralyzed. That is all that he has ever done. That is what Europe is trying vainly to do, because it is dealing with masses of men so great that they cannot be terrorized until extermination has practically ruined everything. A war fought to the end takes everything. Then, of course, comes the peace of the desert. But I cannot see that peace can come by force of arms, it cannot come finally. Sometimes when force of arms has gone through a country, other men come in. In the Philippines, after our not very worthy fight, we had teachers come in, great numbers of them, and very goodness, and we had scientific men come in, and we had sanitation come in, until there is no city on earth that is cleaner than Manila. It makes a wonderful contrast with the cities of India, where the flies and rats outnumber the rest of the population. (Laughter.) We have done all that, and we have brought in a university, a medical college, all the things that belong to a high civilization. We have a very much better university than we have been able to establish at our own capital in all these years, in spite of the fact that there is nothing that could strengthen this nation more than to have a great school for the study of democracy in its own capital. In the capital of the Philippines we have done it and done it well. We could do that in Mexico, after we had killed off the most of them, but we should have immediately the difficulty of dealing with these people that want war for another purpose.

Last night a man said to me, "Why, we must push our border down as far as the end of Lower California, and that will bring our rubber plantations close to the United States." Well, that would shove it down a little further, then there would be another trouble of some kind, another failure to police the swamps and the deserts, and somebody would get cross.

One banker told me last night that his firm had to put an injunction upon two members of the firm, because of their eagerness to fight and get into this Mexican thing; the others that did not want it, and did not want it for moral reasons because it is wicked, had to enjoin them from spending any money of the bank.

If we had made war on Mexico on account of the clash at Carrizal, it would have been the blackest blot that has been put on a civilized nation for a hundred years. (Applause.) The excuse for destroying Serbia, the excuse for attacking Belgium, were pretty poor excuses; but they were better than ours, for we had none, none at all. And it was our duty, if we had trouble, to have it arbitrated. I do not see that the border can be policed, excepting in the spots where it is most needed. The idea which our army had was a fair one, not for disturbing Mexico. They went in there; if they could get far enough down in Mexico, then when a raid came they could move sideways and intercept it; but if they stayed on the border and the

raid came and they moved sidewise, the raider was gone. The theory of our army was correct, but we were there by the sufferance of Carranza, and we should therefore obey the laws that he has set down for the control of his backyard.

But behind it, the eagerness to go into Mexico; this has been printed, so I repeat it. The Mayor of El Paso said, "I shall be ruined, my city will be ruined, if that harmless old gentleman keeps on with this work. What we want, we are prepared for war and we don't want any peace." That is not true of the body of the people of El Paso; it is not true of the body of the people anywhere. But it is true that where the carcass is the vultures will gather together. (Applause.)

The Fountain of Living Waters

BROTHERHOOD recovers its meaning when we recognize Christ as our brother, and his Father as ours. Strong with this inspiration we face our duties as citizens, as men and women determined to transform the crude appearances of life into the ideal relations of the heavenly kingdom. Back at his feet, and listening to his words, not necessarily the words spoken in the Gospels, but those other things which he communicates by his Spirit to those who believe in him, we see nations drawn together in one, the different languages and races unified in his person, and mankind a family, in which the nations are but units of the family, rejoicing in each other's prosperity, and living for each other's welfare. This is the fact which the Church has so frequently obscured; the fact which, though stated in the Bible, is so frequently lost by a mistaken use of the Bible. The fountain of living waters is open and it always flows, and the men of all times and in all places can draw the water without money and without price.

The truth of things is singularly simple, the reality of God is singularly plain. The love from which all sprung, the love which alone can produce the results that the heart of man desires, is a self-evident truth, though only in Jesus Christ did we learn how self-evident it is. The lines of reconstruction are not yet clearly traced, but their starting-point is made clear. How far they will go, and whither they will lead, a younger generation will learn. It may be that with the rediscovery of the revelation in Christ there will be what has been called a second advent, a *parousia*, a presence manifested among us, to realize the dreams which our feeble hands cannot bring into being. That second advent is misunderstood when the mere forms, even the symbolism employed by Jesus himself, are allowed to stand between us and the spiritual reality of which he spoke. But that other Paraclete comes again, has come, and will come, and the great development of the future may be the result of his coming with new gifts from the hand of God for the suffering and aspiring hearts of men. Meanwhile, we serve best the great end by waiting and working, with clear thoughts, and loving hearts, convinced that even the least of our lives may become a contribution to that kingdom of God which is to be. If we die before the consummation, we are, as the Lord has told us, gathered into his spiritual kingdom, where at last the true consummation will be. We may wait and toil, and hope because nothing can go wrong if God is our father; no mistake is irreparable if the cross is the expression of his purpose, and if love to God and man is the anticipation of the final perfection.—Robert F. Horton, in *Reconstruction* (Pilgrim Press.)

With the next issue if there is an X in the little black square marked blue...

THE HERALD

THE best national weekly, Patriotic periodical—Advocating One Hundred percent Americanism and Fundamental Democracy \$1.50 the year

PAY UP "DADDY" NOLL!

Summary of our Replies To Papal Denials of Guilt and Declarations of Americanism.

WE HAVE CALLED NOLL'S BLUFF. Will He now Settle Like a Man or Must we Sue to Recover?

In October 28 issue of "Our Sunday Visitor", published at Huntington, Indiana, by Mgr. Noll, sometimes, but we hope without cause, designated "Daddy" Noll the following "Offer" appeared.

\$1000 Reward

Since the following charges are the main ones which anti-Catholic speakers and authors make against the Church...

- 1. Catholics cannot be loyal to the United States government... 2. The Pope interferes with American politics... 3. The Catholic Hierarchy controls a political machine...

OUR SUNDAY VISITOR

Huntington, Indiana.

THE MONK STAYS IN VALLEJO.

By L. T. Taylor. (Special Correspondent)

Angeles, Calif., Jan. 15.—(Special to The Herald)—After a very successful campaign covering nearly the entire state of California, from south to north, we are at the last moment of triumph...

BISHOP BLAKE THROWS BOMB AT CHRISTIAN HERALD

Says Could Circulate a Million Bibles in Russia Without Interference

In Letter to Member Correspondent in St. Louis at Christian Herald Chicago.

(Special Correspondent) Paris, N. H. Jan. 14. When the Christian Herald, in its issue of November 24, (February 11th) printed an article entitled "Russia"

Not only did the Herald ignore Bishop Blake, but it virtually accused him of misrepresentation.

Then the bishop turns to the United States to attack the great increase of his great domination.

What a chance! He stories was told in person. The misrepresentations called here by the Herald correspondent were made plain...

Truth About Rome. It had been proved to the satisfaction of the American people, by a witness whose veracity could not be questioned...

Russia Misrepresented. In his reports, which were dismissed and written by his strongly prejudiced New York Herald...

Bishop Blake had been misrepresented. The Russian people are not as backward and ignorant as he would have you believe...

Russia Misrepresented. In his reports, which were dismissed and written by his strongly prejudiced New York Herald...

And when the Russian government arrested the Roman Catholic press...

PAPISTS DESTROY GIBBEON BIBLE.

Throw Them From Their Windows in St. Louis, Just the Same.

A friend sends me a clipping from the Pittsburgh Christian Advocate of January 19, which he only asked proof for "Daddy" Noll's edition...

It should be noted, and the point is, that if you gave it as his conception of the true meaning of the Constitution...

The Bible and the Stars. A friend sends me a clipping from the Pittsburgh Christian Advocate of January 19, which he only asked proof...

Hotel Bibles. "The Museum", the monthly magazine of the Gibbons, reports the following incident with comments...

Mr. Ryan speaks of course for the Catholic Welfare Council and reports the same in plain language...

Paris, N. H. Jan. 14. When the Christian Herald, in its issue of November 24, (February 11th) printed an article entitled "Russia"

Not only did the Herald ignore Bishop Blake, but it virtually accused him of misrepresentation.

Then the bishop turns to the United States to attack the great increase of his great domination.

What a chance! He stories was told in person. The misrepresentations called here by the Herald correspondent were made plain...

Truth About Rome. It had been proved to the satisfaction of the American people, by a witness whose veracity could not be questioned...

Russia Misrepresented. In his reports, which were dismissed and written by his strongly prejudiced New York Herald...

Bishop Blake had been misrepresented. The Russian people are not as backward and ignorant as he would have you believe...

MASSONS, KLAN AND BLOOD IN FUNERAL RITES.

(Special to The Herald)

Omaha, Jan. 14.—A showed an hour of citizens of Omaha by their presence at his funeral yesterday, and the highest tribute within their power to the memory of a young man whose chief claim to the respect of his fellow citizens and his funeral services was...

Stanley Netherland's earthly remains were laid to rest after a triple funeral service, the first conducted at the First Christian Church by the Rev. Ben E. Hill of Brooklyn, Mo., former pastor of the church here...

Mr. Netherland's funeral services were held at the residence of his mother, Mrs. C. E. Netherland, and the other two by the Massons and the Ku Klux Klan, at the grave.

Mr. Netherland was buried in the Masson cemetery.

The Ku Klux Klan, wearing the great sheets of Ghouls, by their presence at his funeral yesterday, and the highest tribute within their power to the memory of a young man whose chief claim to the respect of his fellow citizens and his funeral services was...

Stanley Netherland's earthly remains were laid to rest after a triple funeral service, the first conducted at the First Christian Church by the Rev. Ben E. Hill of Brooklyn, Mo., former pastor of the church here...

Mr. Netherland's funeral services were held at the residence of his mother, Mrs. C. E. Netherland, and the other two by the Massons and the Ku Klux Klan, at the grave.

Mr. Netherland was buried in the Masson cemetery.

The Ku Klux Klan, wearing the great sheets of Ghouls, by their presence at his funeral yesterday, and the highest tribute within their power to the memory of a young man whose chief claim to the respect of his fellow citizens and his funeral services was...

Stanley Netherland's earthly remains were laid to rest after a triple funeral service, the first conducted at the First Christian Church by the Rev. Ben E. Hill of Brooklyn, Mo., former pastor of the church here...

Mr. Netherland's funeral services were held at the residence of his mother, Mrs. C. E. Netherland, and the other two by the Massons and the Ku Klux Klan, at the grave.

Mr. Netherland was buried in the Masson cemetery.

\$25,000 Reward

The Knights of Columbus are falling over themselves in their mad haste to get an offer of reward into every newspaper in the United States...

1. That the alleged "oath" is taken or subscribed to, or ever was taken or subscribed to, by the Knights of Columbus, or 2. That the following is not the true obligation taken by Fourth Degree members of the Knights of Columbus in the United States...

It seems to support the Constitution of the United States. I pledge myself as a Catholic citizen and a Knight of Columbus, to fully and loyally perform my duties as a citizen and to conscientiously perform them entirely in the interest of my country, regardless of all personal consequences...

Once upon a time there was a patriot who publicly offered to produce evidence that the Knights of Columbus actually took the alleged Fourth Degree Oath...

The reward was advertised in the New York Herald and other newspapers, and was for a reward of \$25,000...

William Black was born and raised a Roman Catholic. He spent three and one-half years in the priesthood of that church...

1. For proof that any of any kind, rites or signs, are kept in or upon parochial schools except military schools, always open for inspection...

2. For proof that there is anything in the Knights of Columbus oath inconsistent with the duties of any American citizen...

3. For proof that the alleged Knights of Columbus oath substituted during the last two years is now in use in any of our parishes...

4. For proof that the Knights of Columbus oath is in violation of the laws of the United States...

5. For proof of the existence in any of the rites or ceremonies of the church of any oath, affirmation or promise inconsistent with the duties of an American citizen...

Further, the money deposited in the Security Savings Bank of St. Louis for the reward of the property of the party whose controversial words are sustained by a majority of the committee appointed as above...

On this 11th day of November, 1914, before me, personally appeared William Black, and he acknowledged to me the foregoing instrument and executed the foregoing instrument, and acknowledged that he executed the same as his voluntary act and deed.

ROME'S LATEST RESUIT SCHEME

Organizes Woman to "Americanize" Immigrants and Protest Against.

New York, Jan. 22.—(Special to The Herald)—One of the most dangerous moves against the intelligence of America's future, was launched yesterday when the New York Archdiocesan Council of the National Council of Roman Catholic Women was perfected at a mass meeting held at the Century theater.

Over 1,500 fanatical Roman women were present, their enraptured faces...

Continued On Page Four

(Continued on page 4.)

(Continued on page 4.)

THE MONK STAYS IN VALLEJO

(Continued from page 1.)

liberty in one man's power, there was nothing for us to do but vent our anger. ... The spirit of the Inquisition has been manifested once more here in Vallejo, as American men had to arm themselves with chairs and sticks to protect the American privilege of free speech and free assemblies.

Once more the spirit that burned Bruno Juan de Arce and scores of others has arisen in this western city and reminded us once more of her bloody history, and of the old world where she has ruled so long. ... The news of the monk's entrance to the city had spread like wildfire and Monday evening we were short of seats. It was clearly evidenced by the excellent spirit of the Protestants.

The news of the monk's entrance to the city had spread like wildfire and Monday evening we were short of seats. ... At 8 p. m. the following day the Monk rang the door bell of his residence mansion situated on the height of the city overlooking the water.

At 8 p. m. the following day the Monk rang the door bell of his residence mansion situated on the height of the city overlooking the water. ... The monk's entrance to the city had spread like wildfire and Monday evening we were short of seats. ... At 8 p. m. the following day the Monk rang the door bell of his residence mansion situated on the height of the city overlooking the water.

At 8 p. m. the following day the Monk rang the door bell of his residence mansion situated on the height of the city overlooking the water. ... The monk's entrance to the city had spread like wildfire and Monday evening we were short of seats. ... At 8 p. m. the following day the Monk rang the door bell of his residence mansion situated on the height of the city overlooking the water.

Look Here!

If you want to READ the GREATEST KLAN PAPER published in the SOUTH. If you want to KNOW what the ENEMY is doing. If you want to read after some of the Greatest PROTESTANT EDITORS in America, SEND One Dollar for a years Subscription to the PROTESTANT STANDARD Merryville, Louisiana.

Sing America made music by American Composers Ku Klux Blues - - - Fox-trot 25 cents postpaid. Agents, in bundles of ten or more 12 1-2 cents each. Player Rolls \$1.25 American Rangers get this song. Address Tri-State Publishers, P. O. Box 1348 Memphis, Tenn.

\$1.00 TRIAL TREATMENT \$1.00

MEN DON'T feel discouraged. By careful treatment and the use of judgment and common sense you can yet enjoy youthful vigor and get something out of life. DON'T give up! ... THE PYRELLCO CO. Lock Box 492, Missouri.

BUNDLE & NEWSDEALERS RATES

Once again, it is desired to emphasize the fact that The Menace is first of all working for the education of the American people as to the proven purpose of the Roman Catholic Church to control the government of the United States in the interests of that so-called church. ... THE MENACE, every week, for 1 year \$3.25 10 copies of The Menace, every week, for 1 year 5.60 ... (The above are payable in advance)

Pass It On.

When you have finished reading this copy of the little old Menace, "Pass It On." Don't forget that seed sown in that way falls oftentimes on ground only waiting to receive it and that a real patriot has perhaps "never passed up" any such opportunity.

When you have finished reading this copy of the little old Menace, "Pass It On." Don't forget that seed sown in that way falls oftentimes on ground only waiting to receive it and that a real patriot has perhaps "never passed up" any such opportunity. ... The monk's entrance to the city had spread like wildfire and Monday evening we were short of seats.

When you have finished reading this copy of the little old Menace, "Pass It On." Don't forget that seed sown in that way falls oftentimes on ground only waiting to receive it and that a real patriot has perhaps "never passed up" any such opportunity. ... The monk's entrance to the city had spread like wildfire and Monday evening we were short of seats.

When you have finished reading this copy of the little old Menace, "Pass It On." Don't forget that seed sown in that way falls oftentimes on ground only waiting to receive it and that a real patriot has perhaps "never passed up" any such opportunity. ... The monk's entrance to the city had spread like wildfire and Monday evening we were short of seats.

BISHOP BLAKE THROWS BOMB

Continued from page one

The Christian Herald. The Christian Herald in its issue of November 24 has the honor to publish the following editorial, an article not only absolutely contrary to facts but one declared to alienate such provisions as are made in the law of the Roman Catholic Church. Here is what the Herald, the CHRISTIAN Herald said:

"The Christian Herald. The Christian Herald in its issue of November 24 has the honor to publish the following editorial, an article not only absolutely contrary to facts but one declared to alienate such provisions as are made in the law of the Roman Catholic Church. Here is what the Herald, the CHRISTIAN Herald said:

"The Christian Herald. The Christian Herald in its issue of November 24 has the honor to publish the following editorial, an article not only absolutely contrary to facts but one declared to alienate such provisions as are made in the law of the Roman Catholic Church. Here is what the Herald, the CHRISTIAN Herald said:

"The Christian Herald. The Christian Herald in its issue of November 24 has the honor to publish the following editorial, an article not only absolutely contrary to facts but one declared to alienate such provisions as are made in the law of the Roman Catholic Church. Here is what the Herald, the CHRISTIAN Herald said:

ROMAN LATEST DESUIT SCHEME

(Continued from page 1.)

The Archbishop of Boston. The Archbishop of Boston has been making a number of visits to the United States and has been making a number of visits to the United States and has been making a number of visits to the United States.

The Archbishop of Boston. The Archbishop of Boston has been making a number of visits to the United States and has been making a number of visits to the United States and has been making a number of visits to the United States.

The Archbishop of Boston. The Archbishop of Boston has been making a number of visits to the United States and has been making a number of visits to the United States and has been making a number of visits to the United States.

The Archbishop of Boston. The Archbishop of Boston has been making a number of visits to the United States and has been making a number of visits to the United States and has been making a number of visits to the United States.

EVERY AMERICAN Should Read "ROMANISM AS A WORLD POWER"

An address to the Methodist Preachers' Meeting of Philadelphia by Luther S. Kauffman, President of the Anti-Secular Appropriation Association, on December 15, 1921. Read Admiral Blair says of this address: "It is worth more than a dozen of the best of the Twentieth Century."

ECZEMA

Also called Eczema. Salt Rheum, Eczema, Milk Crust, Water Pock, Weeping Skin, etc. Can be cured by Eczema Cream. Remember, I make this statement after handling over half a million cases of eczema and devoting 25 years of my life to its treatment.

FITS

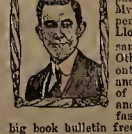
See your statements of cases of Epilepsy, Fits, St. Vitus' Dance, and all other nervous ailments. Dr. J. E. Cannady, Ecema Specialist, 411 S. Park, Sedalia, Mo.

CONNET LIFE UNVEILED

True and Persecuted Of MISS EDITH O'GORMAN OTHERWISE Sister Teresa De Chantal The Escaped and Converted Nun Price 75 cents postpaid Special Photo Edition with appendix \$1.00 WRITTEN BY HERSELF Authorized Thirty-Third Edition WALKER PUBLISHING CO. Aurora, Missouri.

THE RAIL SPLITTER WANTS LIVE AGENTS

We want a live agent in every community in America to sell "The Devil's Prayer Book" by W. Lloyd Clark, for MEN ONLY, Sample 25c. To agents, \$12.00 per 100 postpaid. "Priest and Woman," for WOMEN ONLY, by Mrs. W. Lloyd Clark, Sample 25c. To agents, \$12.50 per 100 postpaid. "Biblical Curses" by W. Lloyd Clark, exposing the horrors of convent life. Sample 25c. To agents, \$12.50 per 100 postpaid. Other books that sell as fast as you can hand them out. Live literature for book stores, news stands and agents in business thirty years. Largest house of its kind in the world. We can help you do good and make fast money. Handle The Rail Splitter fastest as never in America. Send for sample and make FREE QUICK. Time is money. Only live men want.



Big book bulletin free.

WA R N I N G . ALL MAIL ADDRESSES TO US AT AURORA SHOULD BE PLAINLY ADDRESSED TO THE MENACE - WALKER PUBLISHING COMPANY, LOCK DRAWING 168.

The Tragic Story of Martyred Mexico in this Number



EXTENSION·MAGAZINE

April, 1917

The World's Greatest Catholic National Monthly

Vol. XI. No. 11



The Birthday Party

Nan is six years old. Mamma and Bobbie are giving her a party. And what a dinner mamma has prepared! Just now she is serving a Jell-O course, and there is no mistaking the children's approval. They all like Jell-O because it is delicious and beautiful, and mamma knows it is good for them.

For birthday and wedding parties, for afternoon teas, and for all "special occasion" dinners, as well as for every-day ones, the most exquisite dainties are made of

JELL-O

A package of Jell-O costs only ten cents. Every package makes a big dessert or a big salad—and there is no cooking about it. You cannot go wrong—cannot fail to make a dish both delicious and beautiful.

The ten-cent price has been maintained through rise after rise in the cost of nearly everything else. And that isn't all. Today Jell-O at ten cents a package is better than it was ten years ago at the same price.

The new Jell-O Book, just out, describes new things in Jell-O: Salads—beauty salads and plain ones—whips, knickknacks and dainties of almost unlimited variety. Recipes for every-day salads and desserts are given first place in it, of course, and particularly the new things in fruity Jell-O desserts. It is the finest of Jell-O books. A copy will be sent to you free if you will send us your name and address.

Jell-O is put up in seven flavors: Raspberry, Strawberry, Lemon, Orange, Cherry, Peach, Chocolate. Each 10 cents at any grocer's or any general store.

The flavors are pure fruit flavors, of course, and the full strength of the flavors is preserved by the air-tight waxed-paper "Safety Bags" enclosing Jell-O inside the cartons.

10¢
a package

THE GENESEE PURE FOOD COMPANY, Le Roy, N. Y.



+ extension MAGAZINE +

A Monthly Magazine published by THE CATHOLIC CHURCH EXTENSION SOCIETY OF THE UNITED STATES OF AMERICA, CHICAGO, ILL.

THE OBJECTS OF THE SOCIETY

To develop the missionary spirit in the clergy and people of the Catholic Church in the United States. To assist in the erection of parish buildings for poor and needy places. To support priests for neglected or poverty-stricken districts. To send the comforts of Religion to pioneer localities. In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, especially in the country districts and among immigrants.

EXTENSION MAGAZINE

Is the medium through which these objects are carried out. It is not only to acquaint Catholic men and women with the work of the Society and the needs in the missionary field in our country, but also to provide good, wholesome literature for our readers.

Subscriptions.—In the United States and possessions, Mexico and Cuba, \$2.00 a year, without premium; \$3.00, with premium. Canada, 25 cents additional; foreign countries, 50 cents additional. Single copies, 20 cents. Solicitors.—We offer liberal terms to good solicitors who come to us recommended by their pastors.

HOW TO ADDRESS YOUR LETTER

All letters pertaining to the Society should be addressed to: The Catholic Church Extension Society, 230 McCormick Bldg., 332 So. Michigan Ave., Chicago, Ill. All communications regarding the Magazine, whether intended for the Subscription, Advertising or Editorial Departments, should be addressed: Extension Magazine, 223 W. Jackson Blvd., Chicago, Ill.

IMPORTANT NOTICE

Change of Address.—Notify the Magazine (two weeks in advance if possible) and also your Postmaster of any change in address, giving both your old and new locations.

Renewal Subscriptions.—When your subscription expires, you will find an expiration notation, with renewal coupon attached, enclosed here. You should renew at once to avoid missing a number. Prompt renewals also help the Society in its work to preserve the Faith and spread the Gospel of Jesus Christ.

Send all subscriptions or renewals with remittance to Extension Magazine, 223 W. Jackson Blvd., Chicago, Ill.

Ten Minutes with the Managing Editor

THE PRESIDENT WRITES OF THE MEXICAN NUMBER



AGAIN I have taken over the Managing Editor's page, but this time with his full consent. He really believes that I ought to have a free hand so far as this Mexican Number of the magazine is concerned. He feels that he could not himself give his readers a satisfactory explanation for the absence of some of his pet departments this month, but that I may take the blame. I take it cheerfully. I was obliged to be ruthless for I promised as complete a Mexican Number as it would be possible to make; hence more than half of the departments had to be left out. Of course, it is embarrassing; and to add to the embarrassment, the advertising department heard of our plans for an increased circulation this month, and notified advertisers of a bargain sale of space. A week before the closing of the forms we were forced to refuse advertising copy, for the first time in the history of the magazine. But I think that our readers will agree that the Mexican Number is worth all the trouble. I think they will be perfectly willing to give up the departments this month, for the sake of the great cause. For two weeks we have been receiving orders by mail for this number—so many, indeed, that we shall have to hold the new orders until the demand has ceased, and then run off a special edition.

By the way, have you, dear friend, ordered any copies of the Mexican Number sent to influential people in your community? If you have not, please order some now. This number of the magazine is a complete refutation of the calumnies that are being circulated against the Church in reference to Mexico. If you read all the articles in it carefully, you will know the Mexican situation, and you will be equipped as a missionary of the truth to answer the calumniators. Give this number a careful reading and resolve to pass it on. There are many people in your community whose influence is felt by others. Could you do better than make them acquainted with the truth about Mexico? You may do so by investing ten cents for each of them in a copy of this number, which we will send, postage paid, direct from our office. The regular single copy price is 20 cents, but so as to enable every reader to help circulate this special Mexican Number, and so get the truth about the conditions in that unfortunate country before the fair-minded men and women of the United States, we have cut

the price in half just for this occasion. At to cents a copy you may send one or a hundred. Make out your list of names and send as many dimes as you have names; or if you haven't a sufficient number of names, just send your order and we'll see to it that they will get into the right hands.

Practically every letter ordering copies of the Mexican Number was opened and read by me personally, and it was a big task, too. Yet I promised that I would take a personal interest in this matter, and I kept my promise. I am carefully supervising the distribution of each copy. The one thing I need is your help. Some of the friends who ordered copies were good enough to call me "a defender of the Church in Mexico and a fighter for the truth." I thank them for the good opinion; but they are not quite right, for, after all, the people who are defending the Church in Mexico and fighting for the truth are the people who are helping me to circulate this number.

The trouble with us Catholics in the United States is, that we have not taken enough interest in printing, publishing and circulating the

facts. We let the enemy have his own way, knowing that, in the end, he can not prevail; but before God and time defeat him, he does a lot of harm and many souls are lost by his evil activity—souls that we could save with a little sacrifice of time and money.

I want to circulate a million copies of the Mexican story. I can not do it without your cooperation. I would not even know the names and addresses of people who count unless you sent them to me. Make out a list of such influential people as you know and let me have it. If you can afford at the same time to pay for their copies at 10 cents each, please do so; but if you can not, send me the names anyhow, and I will beg the money from some one else. Every dollar put into this campaign is going to count. Every hundred dollars will count just a hundred times more. You can not do better now than make a little sacrifice, to scatter this story where it will do good. The enemy will never be downed until we have the truth proclaimed to every intelligent and influential citizen of the United States. If some one should ask me if we were justified in using as much as \$10,000 to help, it would emphatically answer, "Yes!"

Here and now I thank Father Tierney, of America, for all that he has done to circulate the truth about the Catholic Church in Mexico. He was practically the first in the field for the defense; and he has never given up his fight. When I told him what I proposed to do, he cheerfully offered to donate two pages of advertising to help the circulation of the Mexican Number. Father Noll, of *Our Sunday Visitor*, called at my office and made a generous donation of space in the columns of his wonderfully effective publication. I am sending out copies of EXTENSION to other Catholic editors; and in advance I thank those who will cooperate with us in any manner that will help us to carry the true story of Mexico's wrongs to the ears of the world. Particularly, would I like to have co-operation from Catholic societies. A few have already come forward, and I am sure that more will follow their lead. If you belong to a Catholic society, do not leave the matter to some one else. YOU do it. Make an appeal at the next meeting for any trifle, from 10 cents up, from each member; compile your list of names and addresses and send in the orders. Make this a great CATHOLIC MOVEMENT to spread the truth; and God bless you for the effort.

FRANCIS C. KELLEY,
President.

To Our Readers and To Our Advertisers:

The advertising department of EXTENSION MAGAZINE is noted for its modesty; but our good Editor has awarded us a little space which we want to employ, first, to thank the advertisers who for a long time have used the columns of EXTENSION MAGAZINE, and then to thank the many new advertisers whose copy appears for the first time in this April, 1917, issue. And we want to thank those of our readers who have freely given their patronage to the firms whose advertisements appear from time to time in EXTENSION MAGAZINE. It is this patronage which makes the advertising pay the advertisers, and induces them to stay with us year in and year out, and thus aid our splendid magazine toward the success this department feels it deserves.

We recommend the advertisers in this issue as representative, and worthy of your best consideration.

JAMES K. BOYD,
Advertising Manager.

Rt. Rev. F. C. KELLEY, D.D., 332 South Michigan Avenue.

DEAR MONSIEUR KELLEY:

Enclosed find \$....., for which please mail..... copies of "THE MEXICAN NUMBER," postage paid, to the list of names pinned to this blank.

My name is.....

My address is.....

My town and State is.....

(If you can not give us enough names to cover the amount of copies you desire, we will compile a list and send the books where they will do the most good.)

EXTENSION MAGAZINE, 223 W. Jackson Blvd., Chicago, Illinois.

GENTLEMEN:

Enclosed find fifty cents for which please send the next three issues of EXTENSION MAGAZINE to

Name.....

Street Address.....

City and State.....

You Don't Need to Be a Millionaire to Be an EXTENSION Subscriber

YOU may feel, as some Catholic people do, that they can't help Extension Society. You may think it requires immense personal wealth to do anything really worth while for Extension Society's worthy cause. ¶ But this is not true at all.

For EXTENSION MAGAZINE, the official organ of The Catholic Church Extension Society, is the means through which every Catholic can contribute to the wonderful work of Church Extension. ¶ Your subscription to EXTENSION MAGAZINE is in itself a big help—an important aid to us in extending the Holy Gospel into the thousands of desolate, Godless places without church or priest or opportunity for salvation—right here in our own, great, civilized country—because, you see, Extension Society and EXTENSION MAGAZINE are practically the same thing. ¶ Every penny the magazine makes the Society makes. The Society owns the magazine. The magazine is the most effective way the Society has of keeping its work and its needs before the sixteen millions of Catholics of the United States of America.

For Less Than One Cent a Day You Can Secure EXTENSION for an Entire Year

Think of that! Think how very little it takes for you to become part and parcel of the glorious missionary work that Extension Society is doing. Only two dollars a year—less than one cent a day—is all it costs to become a subscriber to EXTENSION MAGAZINE, to join in helping Extension Society accomplish its God-given mission. ¶ Surely, you would willingly expend many times that trifling sum if you realized the immense good that it could do. Surely, you would be glad to sacrifice many things you now enjoy in order to help us help spread God's word. ¶ But you don't have to make any great sacrifice, you don't have to give up any comforts and pleasures in order to become an EXTENSION MAGAZINE subscriber. You will never miss the \$2.00, but you can't even begin to imagine what a big aid it will be to us.

The Magazine Alone is Well Worth the Low Subscription Price

You can see for yourself in these pages what a thoroughly interesting, enjoyable, well-worth reading publication EXTENSION MAGAZINE is. You can realize how it is unquestionably acknowledged to be on a par with the best of the lay publications for its literary worth and news value alone. ¶ In appearance, make-up and arrangement it is easily the finest religious publication in America. This issue is a fair example of the sort of entertaining reading EXTENSION MAGAZINE will afford yourself and your family every month. ¶ And, mind you, under present conditions, with paper and printing costs so high, it is no easy matter for even the wealthiest private publishing concerns to produce a publication comparable to EXTENSION MAGAZINE at so low a price as that for which you may secure a year's subscription to EXTENSION MAGAZINE now.

Won't You Do Your Part and Send In Your Subscription at Once?

The cause which Extension Society fosters is the self-same cause which EXTENSION MAGAZINE espouses. In fact, the magazine is absolutely essential to the Society's success. Without EXTENSION MAGAZINE, the Society could not exist for five years—perhaps not even for one year. So you can see how much each subscription means to the cause of Catholic Church Extension. ¶ You realize what it means to lend a helping hand to an object so worthy.

Won't you please decide now? A few minutes from now you may forget.

This Beautiful Crucifix Free!

IN order to encourage readers of this issue to subscribe for at least one year, we offer as an extra special inducement the "Extension Crucifix"—absolutely free. In other words, you will receive EXTENSION MAGAZINE for an entire year—twelve splendid issues—and in addition one of these exquisite crucifixes; both for only \$2.00—the regular price of the Magazine alone—

This is a reduced size illustration—actual size of Crucifix is 4 1/2 high x 2 1/2 wide.



Made of britannia metal and weighs approximately one ounce, six penny weights "troy."

Embossed on the reverse side is the emblem and crest of the Catholic Church Extension Society.

This crucifix is an exact replica of one of the finest small crucifixes ever designed. The original, which has been blessed by our Holy Father, Pope Benedict XV, was discovered by Monsignor Kaley, President and Founder of the Catholic Church Extension Society, while in Rome during the Autumn of 1915, and was selected by him as a worthy model for the "Extension Crucifix" to be dedicated to the work of EXTENSION MAGAZINE.

The drawn, yet victorious features of the dying Savior make a sharp appeal to the heart and imagination of every Christian, and the beautiful silver plate finish enhances the delicacy of every carefully executed detail. May be worn, or attached to table, desk, shrine, etc., and is truly a crucifix which you will cherish all your life.

After a crucifix has been awarded to you, Monsignor Kaley will attach the Papal Blessing, and the Blessings of the Stations of the Cross, in accordance with the powers conferred on him by the Holy Father.

Our supply of these crucifixes is limited. Subscribe-to-day and make sure of one.

 USE THE COUPON

EXTENSION MAGAZINE, 504 Brooks Building, Chicago

Enclosed find \$2.00, for which enter subscription to EXTENSION MAGAZINE for one year, and send to me, free and postpaid, the Extension Crucifix, in accordance with your special offer in the April, 1917, issue.

Name _____

Address _____

Town _____

State _____

Vol. XI
Number 11

EXTENSION MAGAZINE

Chicago, Ill.
April, 1917

An Advocate of the Missionary Spirit

PUBLISHED BY THE CATHOLIC CHURCH EXTENSION SOCIETY
OF THE UNITED STATES OF AMERICA

Rt. Rev. Francis C. Kelley, D.D.
Editor-in-Chief

Entered as Second-class Matter July 25, 1907, at the Post-office at Chicago, Illinois, under Act of March 3, 1879

S. A. Baldus
Managing Editor



A Challenge to Mexico's Official Traducers

By THE MOST REV. JOHN IRELAND, D.D.

Archbishop of St. Paul



THE Work of the Clergy and the Religious Persecution in Mexico" is the title of a pamphlet issuing from the offices of "The Latin-American News Association," 1400 Broadway, New York—the author being Attorney Rodolfo Menendez Mena, Merida, Yucatan.

"The Latin-American News Association" is not a recent institution. It has been at its task in the United States for a considerable time, providing so much of the American press as it is able to inveigle into its service with so-called information about our neighboring republic, and scattering broadcast through the country pamphlets and booklets of similar import. Its overt, confessed mission is to influence American public opinion in favor of the "Constitutionalist Party" now in possession of the government in Mexico, under the leadership of Venustiano Carranza. Indeed, the "Association" is the formal spokesman of the "Party" to the people of the United States; and, without fear of being mistaken, we may say at once that the financial contributions necessary to its operations are derived directly from the treasury of the *de facto* government installed in the City of Mexico.

WHATEVER else our estimate of this "Latin-American News Association" and of the activities of its agents and abettors, one merit we must ascribe to it, for which we acknowledge gratitude: it makes known in clear, unmistakable language the policies and methods of action of the "Constitutionalist Party" under its prime-mover, Venustiano Carranza—policies and methods that on their face are those of unbridled despotism and unblushing mendacity.

As one sample of the infamous work being done in the United States by the "Latin-American News Association," we offer to the consideration of the American people the pamphlet of Rodolfo Menendez Mena.

WE are somewhat used in the United States to newspapers and other publications, frantic from hatred of the Catholic Church, whose

one arm of battle, in the war they would provoke against it, is the most dishonorable, and in the end the most futile of all arms to which recourse is possible—the lie, the most venomous that may be conceived, the blackest of color that pen may transcribe. But all products of this ilk, heretofore passing under our eyes, sink into insignificance of intent and boldness when set side by side with the pamphlet of Rodolfo Menendez Mena—the official defender of Venustiano Carranza and his associates, now the captors of power in the Republic of Mexico.

The policy of the "Constitutionalist Party" regarding the Catholic Church in Mexico is vividly defined by our writer. We thank him for his outspokenness. The Catholic Church is to be banished, root and branch, from the precincts of the republic unless it repudiates all claims to rights which it believes necessary to its Catholic life and the most sacred requirements of its ministerial functions. All its properties are to be confiscated, to become the exclusive belongings of the State. Temples, sanctuaries, school-houses, colleges and universities are snatched from its ownership. Nor is the Church henceforward to be allowed in future time to build or control new edifices devoted to religious uses. A limited number of its former temples—very few—may be loaned to priests, where religious services will be tolerated under such regulations as the civil authorities are pleased to adopt. Sacramental confession is abolished. No institutions of beneficence and education are allowed under the control of the Church. Finally, it will no longer be permitted that "within the national organization there exist another organization constituted of foreigners depending from the Roman Pontiff." What remains of the Catholic Church when cut off from its spiritual chieftaincy, when forbidden to administer its sacraments, shorn of all the means of temporal subsistence, and bound hand and foot in slavery to its persecutors, may, if still it so wills, call itself the Church; but how much of the Catholic Church, as it knows itself, this will be, we are left to be the judges.

THE policy of the "Constitutionalist Party" regarding the Church must be justified in the eyes of the people of the United States; the effort to have this done calls for stupendous lies; the lies stupendous are dealt out with an unsparring pen.

As the short essay I am now writing is only an introduction to papers intended as detailed replies to the pamphlet of Rodolfo Menendez Mena, I will not follow out, one by one, the calumnies leveled by his pen against the Catholic Church in Mexico. They are grotesque in the hugeness of their mendacious daring; before all impartial readers they fall to the ground of their weight of shameless prevarication.

I defend the Church in Mexico by defending its bishops, upon whom rests the responsibility of ecclesiastical ministrations in that republic, the characterization of whom, consequently, is the characterization of the interests over which they preside. I am personally, and in some instances closely acquainted with several of the bishops of Mexico; about all of them I have direct and circumstantial information. This is my judgment of the bishops of Mexico: they are, without an exception, men of marked intellectual culture, men of high ideals, men of irrefragable moral standards, men of apostolic zeal in their work of serving the spiritual and the temporal interests of the people committed to their charge. That the Catholic bishops in Mexico should tolerate such degraded forms of worship as Rodolfo Menendez Mena strives to depict, it is not possible for one moment to imagine; that their word as to conditions actually existing in Mexico is not to be accepted in absolute trust, is simply unthinkable; as also it is unthinkable that they have not labored, intelligently and energetically, toward the continuous uplift of the people of Mexico, so far as they have been permitted to do so by the native peculiarities of the people themselves and of the civil and political upheavals to which those peculiarities have given occasion. Against the lies, iterated and reiterated, regarding the Church of Mexico, I set up the testimony of the bishops of Mexico, whose guarantor I am and must be, in simplest justice to their high qualifications of mind and of heart.

THE intention of Rodolfo Menendez Mena is to influence public opinion in the United States. Hence his tribute of praise to the Protestant religion, which is that, he says, of the immense majority of the American people, and which, he continues to say, is a religion, "economical, simple, based on the free examen." Going farther, he invites Protestant ministers to evangelize Mexico, promising on the part of the *de facto* government the use of temples, formerly in possession of the Catholic Church. "The revolution (in Mexico) does not oppose," he writes, "the religious idea. Good proof of this is that no complaints have been made by the Protestant clergy and parishioners which, although in a reduced number, exist in Mexico. Furthermore, the liberals in Mexico would be pleased to see that the directing centers of American Protestantism would send good and numerous missionaries, which, no doubt, would help to defanaticize the people. No doubt they could count on the moral and material help of the government, which would let them use, free of rent, many of the temples which to date have been used by the Catholics."

Here, again, we must thank our writer for his frankness—for the clear-cut information he gives as to the policy of the "Constitutionalist Party" in regard to religion.

But the bid of the "Party" to American Protestantism will not deceive the American people, who will see in it a mere hypocritical intent to win their support to the horrors of the religious persecutions now waging in Mexico—persecution fed and fattened on unbridled license and vilest passion. The majority of the Americans are not Catholics; but neither are they dupes of that blind bigotry which the writer fancies he discovers in them, in the manner of which he would lead them to build up their form of religion on rabid despotism and its progeny of reckless assaults upon all the rights and virtues of a Christian civilization.

THE climax is reached by Rodolfo Menendez Mena when he makes his appeal to Catholics in the United States, and dares, in speaking to

them, to institute a distinction between Catholicism in the United States and Catholicism in Mexico. Of American Catholics, he writes: "There is an abyss of centuries and races between their cultured, discreet, moderate Catholicism, modified and modernized, if we may call it so, and the Catholic idolatry of the Mexican masses, medieval and savage, taught, propagated and applied by Spanish priests, etc., etc." The Catholicism of American Catholics, a Catholicism "modified and modernized" so as to be acceptable to Rodolfo Menendez Mena! This the Catholicism of Catholics in the United States! Well, let me say in prompt reply, the Catholicism of Catholics in the United States is the Catholicism of the universal Church, which is ruled and guided by the Bishop of Rome—the same Catholicism as that taught, propagated and applied by the bishops and priests of Mexico. The Catholicism "cultured, discreet and moderate" of the Catholics of the United States! Catholicism in the United States is, indeed, "cultured," as Catholicism anywhere and everywhere necessarily is; but to say that it is "discreet, moderate" is to belie it in its belief and practice; as much as it were to belie the Catholicism of the Spanish bishops or priests in Mexico to intimate that the Catholicism is indiscreet and immature. Catholicism in the United States, if calumniated and blackened as is the Catholicism of Mexico under the pen of Señor Mena, would, indeed, stir to horror the enlightened observer. But such is not our Catholicism; and neither is it the Catholicism of Mexico. To know the Catholicism preached in the United States is to know the Catholicism preached in Mexico. In either country the justification of the Catholic Church is the telling of the truth, pure and unvarnished.

I fling back into the face of Señor Mena, with all the power of my words, the debasing insult he levels against Cardinal Gibbons and myself when he writes: "The great figures of Cardinal Gibbons and Archbishop Ireland, the illustrious pre-Catholic American prelates . . . can have no counterpart in Mexico." What is meant by the word "pre-Catholic"? I do not know; but this much I do know, that whatever the merits or the

demerits of Cardinal Gibbons or of Archbishop Ireland, neither will allow himself to be invoked to give heft to a blow of lies cast out against the bishops of Mexico, whom both of them hold in high esteem and warm friendship.

"THE Latin-American News Association" has made its appeal to public opinion in the United States: so to the same public opinion I make my appeal. My appeal is for truth and justice—for the honor of the American people themselves. I do not ask that I be believed on my word: I do ask that Americans make due inquiry of religious conditions and occurrences in Mexico before they pronounce judgment.

The appeal of the "Latin-American News Association" to American public opinion should be accompanied with the pledge that the dispositions of the law in Mexico concerning the religion of its citizens should be the counterpart of what is found in the United States. This was a compliment to the United States, to which its people could listen with sincere pleasure, and, on the other hand, it would be altogether satisfactory to the Catholics of Mexico. The Catholic Church in Mexico asks nothing beyond what is conceded to it in the United States; the conditions of religion in the United States once allowed to it, the Church in Mexico will be perfectly satisfied, and religious peace will be restored to that unfortunate country.

At the present time the so-called "Constitutionalist Party," under the leadership of Venustiano Carranza, by its persecutions of the Catholic Church, sounds in Mexico the death-knell of the principles of civil and religious liberty, so dearly cherished by the American people in their own land, the flagrant violation of which they will not forgive in the neighboring land of Mexico.

In present Mexican conditions, the appeal of the Mexican "Constitutionalist Party" to public opinion in the United States is sneerest hypocrisy. American public opinion, I am confident, will mete out to it its just deserts.

† JOHN IRELAND,
Archbishop of St. Paul.

The Tactics of the Traducer

By RT. REV. FRANCIS C. KELLEY, D. D.

THE most recent of a long list of publications, reeking with falsehoods, which have been scattered broadcast over the United States, in favor of the Constitutionlists of Mexico, by the so-called "Latin-American News Association," is entitled: "*The Work of the Clergy and the Religious Persecution in Mexico.*" Its author is Rodolfo Menendez Mena, an attorney of Merida, Yucatan. It has been sent to the press, the Protestant clergy, libraries, colleges, schools, the Senate, and the Congress of the United States. Its distribution was paid for by some one, possibly the notorious Alvarado, Governor of Yucatan.

This publication attacks the Catholic Church most viciously, as do all the publications of the Latin-American News Association; Attorney Mena's more than any of the others. It is a fine example of the Voltarian method of lying. It "lies boldly," on the principle that some, at least, of the lies "will stick." To answer it in detail one should take it line by line, sentence by sentence—a hopeless task—and, so far as Mena and his kind are concerned, a most unprofitable one.

There is, however, another method of answering such as the Attorney Mena. It is to set down the whole truth for the public, without more than a few general thoughts on the detailed lying of our accuser. It is to cover the ground of his accusations by showing the whole structure that has been erected on it. Mena loves to dwell on an alleged hole in the carpet, crack in the china, or scratch on the furniture, and condemn a palace for the things that are only accidental to its furnishing. He is always careful to urge that the builders of the palace are the

ones who damaged its contents. He wants all to take that for granted. But the truth reveals a different story.

I am going to state the facts about Mexico and Mexicans, and challenge contradiction. I am going to give authorities and references. I am laboring under a great disadvantage in dealing with such as Mr. Mena, in that I must tell the truth. Mr. Mena and his friends need not do that. They know that a gullible American public is not going to dig deeply. If it did, it would put this writer and the others of his class in a literary hell. But the same public expects proof from the side of the persecuted Church—a compliment with a fine point to it. That is just what the public is going to receive, in the articles that follow under the general head of "The Tragic Story of Martyred Mexico."

Mr. Mena asks his readers to kindly get "the Mexican point of view," which, he says, is that "of a nation consisting of a 'small minority of wealthy individuals, fanatical, accustomed to despotism and tyranny, systematically opposed to all that aims to deprive it of its odious liberties and unjust privileges, 'a bitter enemy of all that spells freedom and education of the 'real people; and by a numberless majority of anapaabet 'Indians, brought up in servitude, superstition and idolatry, 'slaves of routine and tradition, opposed to all innovation, on 'account of the inherent distrust and fear of subjugated races."

I leave to the people of Mexico, thus described by one who lives off them, the task of telling Mr. Mena how flattered they are at their countryman's description of them. Let me confine myself to telling my readers what is really wrong in Mexico and what kind of people Mexicans really are.

The Tragic Story of Martyred Mexico

The Basic Trouble

IS the aim and object of government the happiness, welfare and the progress of a people, or must it be taken for granted that everywhere, at all times, and under all circumstances, a real or a nominal democracy is the one thing desirable? This is the question that contains the whole Mexican problem of to-day. The revolutionists of Mexico, as well as the present government of the United States, supported in sentiment at least by most of the Central and South American republics, agree to say "yes" to the latter part of the question. Common sense and the experience of the past insist that they are wrong. The happiness, welfare and progress of its people is, and should be, the aim and object of all secular government.

Democracy has been tried by highly civilized and enlightened peoples, with some measure of success. It has proved and, up to the present, is still proving, to be the government best suited to give happiness, welfare and progress to such peoples as those of Great Britain and the United States. Democracy has its faults, the chief of which is a lack of efficiency. To this the present world conflict testifies. In the main, however, and barring the accident of war, democracy has justified itself, if not in theory, at least in results. But democracy has not yet been able to impose itself as a principle; for it is still in the experimental stage. It has never yet succeeded with others than enlightened and fully civilized peoples. To all but these it has been a source of discord, of blood-letting; because it begins, continues and ends as a dictatorship masquerading under a better name. Mexico is the most horrible example up to date of this latter condition; and Mexico is the most striking proof that, lacking enlightenment in the masses, any democracy other than a nominal one is impossible.

The Mexicans of To-day

LIKE all other nations, Mexico is composed of three classes of people—upper, middle and low. I do not like to use the last word in this connection, for, outside of some highly cultured and most excellent people of the upper class, the mass of Mexico's good people are the poor. The so-called "low" class in Mexico consists of about two-thirds of the whole population. It is made up chiefly of Indians—good, devoted, tractable, and not quite so lazy as reputed. They are willing to work for a living, if you let them stop working when they have what they consider "sufficient for the day." They decline to love work for the sake of mere gain; because, frankly, work makes them unhappy. There is



The Castle of Chapultepec. In this castle Maximilian, Emperor of Mexico, lived during the summer months. The estate was later turned into a military academy whose students took a part in the fighting at the downfall of Madero.

always perpetual sunshine in Mexico, and the people like it. They care little who governs them, if the ruler or rulers permit them to attend peacefully to their homes, their families and their religion. They do not like being forced to learn lessons; but they are quite willing, and

an appeal to traditional dislike, or a promise of future prosperity with, of course, less labor involved; so they fight in the rank and file of revolutions for pay, with the additional incentive of enthusiasm for some individual leader, or for fictitious ideals they do not quite understand.

They never command. They do not agitate. They only fight and die. As a rule they do not want the land; but it is always promised to them as a pledge of plenty. That promise is nothing but a note, signed by some one who has neither the land nor the plenty with which to make the promise good. As a matter of fact, there is abundance of land to give away in Mexico; but it is useless without railroads through it, for the people will not settle far from one another. They find no happiness in solitude. They are not pioneers.

The middle class of Mexico, as a general rule, is of mixed Indian and white blood. Some members of it are of pure white blood or of pure Indian blood. It is made up very much like other middle classes, that is to say, of clerks, shopkeepers, "alleged" professional men, labor leaders, schoolteachers, etc. This class forms about half of the "whites," or one-sixth of the entire population. It is, in itself, divided so that about half of it consists of those who are known in Mexico as "liberals." In reality these are either members of the Latinized Masonic

lodges, or people who follow the lead of such lodges. Some of them are socialists, always of the bitterest kind; some are out-and-out anarchists. They make up in noise what they lack in numbers. They have at different times, through agitation among the lowest class, imposed themselves and their opinions upon the entire middle class, of whom they form a very small proportion. They are either "out" politically, or "in" politically. If the latter, such of them as hold public office, and their friends, are satisfied. If the former, they are consequently dissatisfied. The part that can not get "in" through the democratic method of votes and ballot boxes, tries to get in through the more effective method of rifles and cartridge boxes. As there is always a part "out," so there is always the sail of a revolution in the offing. The majority of the middle class are as peaceful as the Indians; but a group of them have the fault of loving politics too much, without understanding that the only way to peace in a democracy is through the use of the franchise and the courts.

The rest of Mexico is made up of foreigners (who do the real developing of the country) and the wealthy and educated Mexicans. Banking is controlled chiefly by English, French and Germans. Almost all public utilities are owned by English, Americans and Canadians. Mining, as a general rule, is in the hands of Americans; merchandising, of the Spaniards. The wealthy Mexicans keep quiet when they are wise; and



The old palace of Cortez, leader of the Spanish Conquistadores, at Cuernavaca. The Conqueror's statue still stands before it. Cuernavaca is the seat of a Bishop, and one of Mexico's beauty spots.

even anxious, that their children should learn them. They know that things may be different in another generation. They can be stirred to fight when their hates are appealed to, or when fighting earns more money and leisure than work. They may be impressed by a glib tongue,



The National Palace in Mexico City, official residence of the Presidents; built in Spanish times. This is one of the world's finest palaces. It was here that Madero was arrested and out of it he went to his death.

get into trouble when they are foolish. It is unusual, however, for them to take part in revolutions, for the reason that they are very selfish. Government is always in the hands of a small political section of the middle class, absolutely unfitted for holding power, since its education consists of half-formed theories based chiefly on the ideals of the French Revolution. When there have been elections in the past, a few of the middle class voted and some of the low class; but the latter usually under the dictation of some political leader, and the former under the dictation of the party in power. Voting, however, is by no means common. The only free election I ever heard of in Mexico was that held by Madero when he was elected President. Even then not more than 20,000 people voted, out of a population of 15,500,000. Once a party gets into control, its leaders consider their personal interests, and the interests of the party, and nothing else.

The Mexican People and Religion

AS a rule the Mexican people are religious, and deeply and sincerely attached to the Catholic Church. This attachment to the Church is the cause of the bitter and unrelenting war upon religion that has characterized the revolutions of the past seventy-five years. The small minority in power is afraid of the Church, which could at any time prevail upon two-thirds of the people to put the upper class in the saddle; but, wisely or unwisely—take your choice—the Church does not do it. The aim, therefore, of the revolutionists is always to take as much power as possible away from the Church, in order to make the Church fear to use what they know she has. So the Church is eternally kept under the threat of extinction. She is lied about and abused, fettered and robbed, forbidden to teach, to uplift or to civilize. The Church is the great *pariah* in a country to which she gave all the civilization and enlightenment that countless revolutions have, as yet, failed to utterly destroy. The Church has to keep down, not for what she has done, but in fear of what she could do. Yet, if the Church asserted herself, which her own leaders consider it unwise to do, she could bring order out of chaos, education to the next generation, true liberty to the generation beyond that, happiness, welfare and civilization to the whole country. Once upon a time she had the country marching that way; but the dawn of the period of revolutions stopped the march. The revolutionary element will, therefore, see to it that such a "calamity" does not happen



The Cathedral of Mexico City, the most beautiful church edifice in North or South America. It was built by the Spaniards in the 16th century. The present Archbishop, Most Rev. José Mora, D. D., is in exile at Havana, Cuba.

again. Anything that would put the educated, wealthy and religious people in power would forever do away with the chance of the unquiet to control power. The situation is complicated all the more by the number of young, middle-class boys who go to the United States for a smattering of education, and return to find that they have not the capacity of the foreigner for business, nor the opportunity for occupying the already filled public offices; nor yet the courage to make a place for themselves on the land. Mexico is full of opportunities; but these young men will not take them, for they are averse to soiling their hands.

Mexico is a nation before its time; a republic in its relations to the outside world; a tyranny, either of an individual or of a party, within. Her upward climb was stopped at the wrong moment. Her really good and very talented people were cursed by revolutions. Mexico is now merely repeating her own history. A glance at her past and present will show this to be true.

Tribal Mexico

IT is a popular idea among people who are interested in Mexico, and who base their information on the unreliable works of Prescott, that the Spaniards destroyed in the New World a civilization that was at least the equal of their own. It is the hope of such as Mr. Mena to make a greater number of people get the same idea. What is the truth?

Before the dawn of the era from which we date the beginnings of actual written history, while the world was still in its Stone Age, Mexico had, in its central highlands, a sort of political union of tribes which was called the Confederation of the Toltecas. This Confederation was made up of the Uimecas, Nauas and Quinametlin families. Later they divided, some going far south to Yucatan and Central America; some to the north, into what is now Arizona and New Mexico; while a part of one tribe wandered as far south as the Isthmus of Tehuantepec. (*Sahagun, Hist. X, cap. 29.*) In the south the wanderers developed a culture which their forefathers had brought into Mexico from beyond the Atlantic Ocean; and whose precise origin can not yet be fixed. This culture was responsible

for the cultivation of the lands, the building of pyramids, substantial houses, a beginning of ceramic, metallurgic and lapidary arts, a religion which was chiefly the worship of the sun and the four elements, and hieroglyphic writing. Later still, those who went north returned; but only after teaching the tribes there to build houses and to raise corn. On their return they found their lands around the lakes of Mexico occupied by others, with whom either they mixed or drove out to the central highlands.

The Aztecs

STILL later (some say as late as 1325), there came a tribe called the Aztecs, which settled on an island in Lake Texcoco and founded a town now known as the City of Mexico. The Aztec newcomers were a brave and energetic people, ferocious and warlike. They joined forces with neighboring tribes against their enemies, and soon made themselves respected for their brute prowess and bravery in war. They headed a new combination for war purposes only. This combination was made up of themselves, with the Acoluas and Tepanecas. (*Ixtlilxochitl, Historia Chichimeca. Kingsborough IX-219.*) This new confederation always had its hand raised against the other tribes. It cultivated warfare, of which the Aztecs were particularly fond, and for which they were well adapted. Houses, such as they had, were of sun-dried brick, or of stones, and for use by the tribal authorities only. The chiefs, of which each tribe had many, elected a first chief. All the chiefs were war-leaders. Lands were worked only to secure tribute, if the tribe had to pay it to other tribes, and to support their chiefs. (*Morgan: Ancient Society, Cap. VII.*)

The wars of the Aztec confederation were not carried on for the purpose of gaining territory, but to impose tribute on other tribes and to secure prisoners. These prisoners were needed for religious purposes. The Aztec religion demanded bloody human sacrifice. (*Icazbalceta: Nueva Coleccion, Vol. III, p. 235.*) The anonymous writer of "Historia de los Mexicanos por sus Pinturas," in the middle of the sixteenth century, writes of their religious ideal as follows: "The gods met together to make the Sun; and in order that he might eat hearts and drink blood, they provided for war, whereby they could secure hearts and blood; and, as all the gods willed it so, fourteen years after the flood they undertook a war which lasted two more years; so that for three years they were at war, and during this time Tezcatlipoca made 400 men and five women, so that there might be people for the Sun to eat. The men lived only four years,



The Choir of the Cathedral in Mexico City. Note the remarkable beauty of this interior, while remembering that it represents an artistic taste developed long before we ourselves awoke to our opportunities.

while the five women remained alive. The Sun, once treated, had to be fed; and for this purpose Tezcatlipoca had created men. These had to be conquered in order to offer their hearts to the Sun."

Idolatry

IT will be seen that the idolatry of the Aztecs made war a necessity, and consequently destroyed the culture of the early-settled tribes. Their evil example spread to others; but, far away from the Aztecs, the culture introduced by the Ulmecas reached its highest development, as is shown by the marvellous ruins in Chiapas, Central America and Yucatan. The wars of the Aztecs, brought on by the demands of idolatry, could not but make the growth of culture impossible. The Sun must have hearts to eat and blood to drink or he would faint and die, and with him would die all life. This was their belief. During an eclipse of the Sun, the Zapotecas sacrificed all the dwarfs they could find. The Aztecs would not allow a single day to pass without feeding a victim to the Sun. The earth, called the god "Cuacoatl," also had a weekly human sacrifice. In Mexico City alone, over 20,000 human beings were sacrificed annually. Gomarra, an early historian, even estimates the number as high as 50,000.

Not only was this idolatry terrible in its consequences to the enemy, but it was far more terrible in its consequences to the victors, who ate the noblest victims out of their homes. Children were killed on the altars. The Nauan family said that no food was so tasty to godlike palates as Nauan flesh. (*Duran; Historia de las Indias, Vol. I.*) Every time a religious solemnity was at hand there was sure to be war, in order to secure enough victims. It is easy to understand the sad consequences of this condition. Instead of uniting to form nations, the tribes became more and more split up amongst themselves. Craft and savage force were cultivated so as to secure captives easily, and thus the possessors of these two evil accomplishments earned the highest honor, and were considered worthy of the noblest reward. There were, in fact, no noble deeds except the deeds of bitter warfare. The warrior who brought in the greatest number of prisoners for the sacrifices was always the favored one.

The rudimentary science which the tribes had brought from outside did not increase. Pictorial writing, which became hieroglyphic in the south, with a remarkable tendency to the ideographic, remained unchanged in the north. In spite of the fact that the Spanish conquerors found the Mexican tribes the most advanced of all the American Indians, yet these tribes had degenerated from the higher standard of their ancestors, as is evident by the specimens of culture still extant in Central America. Even without the Spanish Conquest the tribes of Mexico would have disappeared from the earth by their own degeneracy, or would have reached the level of Australasian cannibalism. Indeed, they had already become cannibals through eating of the human sacrifices. "The cult of Mexico," says Orozco y Berra, "was awfully hideous; it required a continual shedding of blood. . . . Our mind rebels and is struck with awe before the human victim; not only the victim gashed to death with sharp knives, but also the one offered up under exquisite forms of refined cruelty. Any religion advocating the suppression of such barbarism would be more acceptable than this. To sweep it out of the world was an immense advantage; to substitute Christianity for it meant a far advance on the way of civilization. This is axiomatic, evident, clear as the moonlight." (*Historia Antigua de Mexico; Vol. IV, Book III, Cap. VIII.*)

Such was the Mexico found by the Spaniards, still holding to a shred of its original culture, but rapidly, because of idolatry, superstition, war and cannibalism, becoming weaker and weaker, and now threatened with extinction. Cortez found in Mexico the empty



The Cathedral of Puebla, second in beauty only to the Cathedral of Mexico City. The Church had a splendid University in Puebla which has now been suppressed and its work destroyed by the revolution.

splendor that surrounds the deathbed of an expiring race.

The Real Aztec Civilization

THIS is not the picture of Aztec civilization drawn by Prescott; but Prescott took for his authorities chiefly the letters of some of the Spanish conquerors, who wrote to exalt their own accomplishments to the court of the King of Spain, and thus overdraw the picture. Bandler was the greatest English-speaking authority on American prehistoric civilization. He it was who wrote the preface to Charles F. Lummis' "Spanish Pioneers." In the preface he says that he stands behind every word that Lummis wrote; and Lummis, himself an authority, has utterly destroyed the romances of Prescott. To show how overdrawn was the Prescott picture, both Lummis and Bandler proved that the famous "columns of porphyry and jasper supporting marble balconies," were nothing more than adobe houses, like the houses used still by the American Pueblo Indians. But it is from Prescott that most people have drawn their information, not only concerning the Conquest, but also concerning the ancient tribes. Susan Hale says: "Later explorers, with the fatal penetration of our time, destroy the splendid vision, reducing the emperor to a chieftain, the glittering retinue to a horde of savages, the magnificent civilization, devoted to art, literature and luxury, to a few handfuls of pitiful Indians, quarreling with one another for supremacy; and sighs to think his sympathies have been wasted on the suffer-



Church of Our Lady of Guadalupe, near the City of Mexico; a comparatively modern church for Mexico. This is the National Shrine. As yet the revolutionists have not dared to touch it, because they fear the people, who greatly venerate this shrine. This church is governed by an Abbot-Bishop who is now in exile at the Church Extension's Seminary in Texas.

ings of an Aztec sovereign, dethroned by the invading Spaniard." (*See also: Alaman; Disertacion sobre la Conquista de Mexico.*)

Evangelization

WERE it not for Spain, Mr. Mena would probably be a breach-clouted savage, instead of an "attorney"; but it is in order now for him to ignore that fact. Here is his Constitutionalists' friends' falsehood about Spain: "This nation, fanatical and somber, despotic and frowning, accustomed to tradition and to religious and political tyranny, guided by audacious adventurers, sanguinary and filled with the lust of gold, and by lazy friars, ignorant and full of cupidity, was appointed by the hand of destiny to conquer and colonize America." As a matter of fact, all the historians of Mexico unite in giving to Spain the credit for every bit of civilization and culture that Mexico possessed. It will later appear that what Mexico had of both was not inconceivable.

ONE of the most heroic and glorious chapters in the history of Christianity was written in devotion, zeal and blood by the Spanish *padres* who undertook the evangelization of the Mexican tribes. Nowhere is there a record to surpass it, if indeed there is one even to equal it. To change warlike, idolatrous, blood-stained, cannibalistic and decadent tribes into peaceful, law-abiding, pious and devout peoples was a task worthy of apostles, and bands of true apostles did that in Mexico. They had it is true, almost always the support of the Spanish crown and of most of the viceroys; but they were obliged to fight constantly for this support. Not only was idolatry their enemy, but there were also unworthy Christians, who, for the sake of gold, opposed the good the *padres* did for the Indians, as well as their love of justice for their "children."

Who can read the story of pagan degradation, and not feel the hopelessness of the task these old missionaries set out to do? But they took up the burden gladly, and carried it joyfully to the end. One event in the history of Spanish religious Orders turned out providentially for Mexico. When Cardinal Cisneros, at the urging of Queen Isabella, took up the work of restoring the ancient severity of discipline to the Spanish monasteries, more than a thousand monks rejected the reform and fled from Spain; so the reformed monks became the best apostles for this part of the New World. These faithful Dominicans, Franciscans and Augustinians were the fathers of Mexican evangelization, and the makers of Mexico's Christian civilization. They were the pioneers of the Cross in America, the builders of the first Christian churches, the teachers of the first schools, the first promoters of higher education, the first instructors in trades, the planners of what Lummis calls "the highest-minded, most complete and most noble 'Indian policy' ever framed by man," the makers of the first books in all America, the importers of the first printing-press, the first to shed martyrs' blood for Christ in the Western World. Under these men idols were broken; and Christian temples, still the most beautiful and most worthy on this continent, lifted the Cross of Christ to the skies. Under them Mexico's advance along the path of civilization became the wonder of Europe. They were fearless of pain and fearless of enemies. They met more than one haughty tyrant, and fought him to the very steps of the royal throne; vanquishing him for the sake of the Indians, who loved them in return with a devotion that speaks, in a tongue of fire, of the lasting benefits they conferred upon the Mexican people. These old *padres* won love without stint. Not even the early revolutionists dared attempt revolt in any other name than the name of the religion of the missionaries. "Spain," says Lummis, "made in America a record of heroism, of unparalleled exploration and colonization, never approached by any other nation anywhere." And it was Spain's priests, not her soldiers or statesmen, who made that glorious record.



View of the City of Queretaro where the ill-fated Emperor Maximilian was shot by Benito Juarez, the Carranza of his day, who succeeded in overthrowing the government through the recognition of the United States. Carranza makes his headquarters at Queretaro.

And why should it not be so? The Indians saw in the missionaries saintly and learned men, going about in poverty, quite fearless, without provisions, without a place upon which they could lay their heads, eating only the rough, coarse food of the tribes. They saw them die, and knew that it was all for souls. They saw them destroy idolatry to put safety, peace and justice in its place. Those who speak slightly of the work of the Spanish *padres* can be only ignorant fools, or foul-mouthed falsifiers. (*Icasbalceta: Biografias.*)

Schools

THE first *padres* who came to Mexico were with the Conquerors; but these could not be called the first real missionaries. That title belongs in reality to the twelve Franciscans who arrived in 1524. Those twelve were headed by the celebrated Father Martin of Valencia. At intervals they were followed by the thousand before referred to. Everywhere they aimed to build, and did build, with the help of the Indians, a church and a monastery; to which they always attached a school or college for the training of the Indian youth. In these schools they often had from six hundred to a thousand children

boarding at the same time. So rapid, so effective and devoted were their work that they were at once supported by the people. Several monasteries found it necessary to give up their kitchens because of the abundance of cooked food that came from the generosity of the converts. For over fifty years the Franciscans did not take the money allotted by the king for the support of their missions, since the aims of the people were sufficient to pay the costs of the missions and of the schools.

Methods

THE missionary methods of the *padres* were simple and effective. They waged a holy war on idolatry, destroying idols and temples as the people deserted paganism; preached and instructed the young in the schools. They used the very modern method of visualized instruction long before others thought of it. They trained bright children to themselves preach and teach. They mastered every native language and dialect. They translated books, made and published dictionaries and grammars of the various tribal tongues. Their churches being too small to hold the crowds that flocked to them, the *padres* enclosed churchyards, with plenty of trees for shade, and in them erected great stone crosses, around which they gathered hundreds of Indians for instruction in the truths of Christianity, given in the native languages. They found a people who loved the pomp and dignity of religious worship, so they provided them with the pomp and dignity of Christian ceremonies, which were carried out with a wealth of splendor that even the greatest cathedrals of Europe could scarcely surpass. The Indians erected churches with their own hands, and learned carving, masonry and wood-working from the *padres*. Bernal Diaz del Castillo, one of the soldiers of Cortez, in his "Historia" describes the riches of the Indian churches, their splendid choirs, the performance of the liturgical chant and their solemn processions. Father Motolina describes one of the latter in which 80,000 Indians took part. The Viceroy, Don Martin de Enriquez, could not help admiring and praising "the stirring grandeur and devotion of worship among the Indians." (*Alaman: Disertaciones.*)

Twenty years after the conquest, Bishop Juan de Zumarraga wrote that "over one million Indians have been baptized by the Franciscan religious priests alone; over 500 temples were demolished and 20,000 idols destroyed." (*Zumarraga: Cartas.*) Traducers say that the early *padres* became rich; but Zumarraga, a leader among them, died in 1548 in poverty and even in debt. His debts were paid by Emperor Charles V. Zumarraga was one of the protectors of the Indians from the greed of the soldiers. He was made the object of constant attacks, especially by the notorious Nuño de Guzman; but he defeated the oppressors before the court of the emperor. Bishop Las Casas is also remembered by his constant fighting for the rights of the Indians.

Higher Education

IN order to bring the Indians to full civilization, and at the suggestion of the missionaries, an Imperial College, long antedating Harvard, was opened in the Indian quarter of the City of Mexico, in which were found the great teachers, Father Arnold de Bassac, Father Bernardin de Sahagun, Father Juan Bautista, and Torquemada. Brother Pedro de Gante opened a wonderful school for arts and industries, in which the Indians learned tailoring, carpentry, painting, smithery, etc. This holy teacher refused an archbishopric, and even the priesthood, so that he could remain with his schools. He died at the age of eighty. Mexico's civilization was greater at one period than that of the English colonies to the north. It was based upon protection to the Indian and his logical development. The most eloquent testimony to it is what it accomplished. The English colonists merely transferred the civilization of the British Islands to America, drove out and almost exterminated the Indians. In spite of the fact that the United States has spent millions and millions of dollars on the North American Indian, giving him schools and colleges, lands and money, he is still dying. He has scarcely advanced a step. Even after college training, he often goes back to the reservation, puts off his white man's clothes, arrays himself in blanket and moccasins, and becomes half savage again. Not one of these North American Indians has become great, except as a warrior; but the Mexican Indians, wards of the Spanish *padre*, developed military and governmental genius. They have been and are masters of surgery, philosophers, scientists, theologians, lawyers, poets, statesmen, journalists, artists. All they became they owe to their religious teachers. (*Icasbalceta: Biografias.*)

The Decline

MR. MENA claims for the "middle class" all the credit (?) for the "glorious" things that followed the revolutions. A glance at the facts will help us to learn just what blessings the revolutions brought to Mexico and the Mexican people.

To the credit of the Mexicans, let it be said that the first blow struck at the fast-growing civilization was not by a Mexican hand. It was struck by Spain in the suppression of the Jesuits. In Europe, unfortunate as was the loss of so many excellent teachers to civilization, the loss might be remedied, for there were others to take their places; and the teachers themselves, after all, were only prevented from carrying out their mission as an Order; individually, they could still labor as of old. It was not so in the Spanish and Portuguese colonies. All the Jesuit missions had schools which were flourishing and successful. The suppression of the Order meant the suppression of the missions, the closing of the schools, and the scattering of the teachers. There were none to take their places. Lower California presents, perhaps, the saddest picture of the evils that followed. Once on the high road to civilization, the Indians have now degenerated until many of them are back to savagery. The



A street scene in the City of Queretaro. This city is now infamous on account of the fact that the new Carranzista Constitution, without vote of the people or reference to any authority but that of armed leaders, was imposed there on the suffering people.

fierce Yaquis of today, had their teachers been left with them, would now be anything but savages.

Hidalgo's Revolt

BUT the great decline began with the first revolution. It was not an anti-Christian revolution. Hidalgo, its leader, declared for the King of Spain, as did Rayon who followed him. Both desired the protection of religion, but both were fierce against the Spanish settlers in Mexico. The power of Spain had at that time almost vanished. The Napoleonic wars had

set a stranger upon her throne, and her great empire had broken up. Even the court of Spain had absorbed the most malignant of the ideas of the French Revolution. These ideas, passed on to the Mexican revolutionists, were in the air of the world. The American colonies had rebelled; but, under the wise guidance of responsible men, safe and sound democracy was organized. Mexico did not have responsible men at the head of her affairs. There was then, as now, no middle course with the Latin. There never has been in all history. He loves you or he hates you; loves God or hates God. He is a monarchist or a revolutionist. So it was in Mexico. The Indians, after the defeat of Hidalgo at Calderon, abandoned generally the cause of independence. Turbide stemmed the tide for a little while, but he fell; yet not before he had wrested the last of Mexico's liberties from Spain.

Once absolutely free from Spanish domination, and having had a taste of warfare, the love of which was in the blood of the descendants of the old tribes, Mexico began to fight with herself. No one seemed able to bring order out of the chaos. Atheistic Masonry was established. An American ambassador, Poinsett, introduced one Masonic rite to overcome another. The York Rite, whose followers were called "Yorkinos," fought against the Scottish Rite, whose followers were called "Escozoes." Political lines were tightly drawn. Stories soon began to be circulated about the wealth of the Church. It was falsely said that she had absorbed one-third of the riches and the lands of the country. As a matter of fact, her endowments for schools, colleges, hospitals, missions, etc., never reached more than \$500,000 (*Humboldt*), which is not even half of the endowment of the Rockefeller Foundation, equal to that of the University of Chicago, or of the wealth of hundreds of private individuals to-day.

The beginning of revolutions was the beginning of Mexico's decline. The early rulers of Mexico as a republic started, at first in a quiet way, but afterward openly, demanding "that the clergy be deprived of their privileges, and that the people be led straight along the path of progress." The idea behind these sentiments was not to dissolve the union between Church and State, but rather to enslave the Church to the State. "Depriving the clergy of their privileges" meant the appointment of bishops and parish priests by the State, the suppression of religious Orders, the seizure of ecclesiastical property, and state control over education. (*Dr. Mora, Obras sueltas; Paris, 1836; Vol. I, Advertencia preliminar.*)

The manner of working up sentiment was through riots and military revolts. Opposition to these proposed measures of religious persecution brought on opposition to revolutions; but the men who advocated such measures controlled the government of the republic from the day of the first revolution, in 1823, until the great revolution of 1858. Nine, out of the fifteen main military revolutions up to that time, were promoted by these bigots. The others were caused by their abuse of power. Only one was instigated by a political party rather favorable to religion. This fact has been, and still is, ignored by most of the anti-clerical writers; they conveniently pass over in silence the truth of the story of revolutions.



Copyright by Underwood and Underwood

Carranza and his staff. The one-armed man on Carranza's right is Obregon, Minister of War. To his left is Pablo Gonzalez, Obregon's rival. Both ambition to be in the center, which is the probable reason why Carranza still stays there.

The Working Out of Ruin

CONSTANT revolutions meant that there could be no stability in governmental affairs. The progress of the country was seriously interfered with. The treasury was in a constant state of bankruptcy. Because of usurers, brokers and robbers at home, Mexico defaulted in the interest on her debt, and in the payment of indemnities caused by revolutions. She lost credit and reputation, while industry, mining, and agriculture, as well as education, were seriously interfered with. That all of these evils were due to the revolutions is apparent from a single glance at the progress made during the thirty-eight years of peace under Porfirio Diaz, or at the progress attained during the same time by peaceful Brazil.

That Mexico did not entirely die was because of the number of people who shunned conflicts. The leaders were the politicians; the fighters were people of the very lowest class. There were never more than 25,000 of these latter. Through the rest of the people, whom the revolutions did not reach, some agriculture and mining went on. The early revolutions, and usually respected property, except when occasional bands of fighters passed through the towns. But such governments as were established could not provide for education. Attempts were made to establish colleges and state schools; but these



Copyright by Underwood and Underwood

General Hugh Scott, Chief of Staff of the United States Army and Villa, Carranza's great enemy, at a conference on the border. Villa has great admiration for Scott.

were for the benefit of the higher and middle classes. The Indians were neglected. The Church still had some schools and colleges, and even in the midst of disorder, great men came from them, such as Alunguia, Couto, Aguilar y Marcho, Martinez, Cuevas, Cordoba, Altamirano, etc.; in fact, the Church contributed more than any other institution to the elements that prevented utter ruin, in spite of all obstacles placed before her progress. The chief among these obstacles was the meddling of the government in Church affairs, especially in the matter of nominating bishops. Episcopal

sees were left without pastors for as long as ten years, and the clergy dwindled down until it was unable to meet the spiritual needs of the people.

To make matters worse, the York Rite Masons planned and carried out the expulsion of the Spaniards, depriving the country of over a thousand priests, who were mostly in charge of the missions among the poor in the Californias, Sonora, Chihuahua, Texas and New Mexico—for Mexico had not yet lost territory to the United States. To educate and uplift 8,000,000 people Mexico had never more than 5,000 priests. Parishes of 2,500 square kilometers were common. In an entirely Catholic country it was strange that priests often had to go to two or three missions on Sunday, traveling twenty and thirty kilometers between each. Even to this day, there is a relic of former religious necessity in the fact that priests in some dioceses of Mexico have still the privilege of saying mass three times on Sunday.

Anti-Clericalism

IN 1833 the worst bigots seized power. They exiled the bishops and priests for teaching the Catholic doctrines which their persecuting laws attacked; and even for daring to have public prayers offered for the extinction of the cholera. (*Olaverria y Ferraris; Mexico Independiente. Vol. IV de "Mexico a Traves de los Siglos; p. 330.*) They attempted to create dioceses, to divide parishes, to rearrange the laws regarding the California missions. They confiscated the missionary funds. They were actually engaged in preparing a law to nationalize all church property when they fell from power. In 1847, however, they came back to power again, and decreed the expropriation of the property, but did not then succeed. Even when moderate parties seized the government, the Church was constantly menaced by the tyrants, who threatened to mortgage church property in order to guarantee government debts. (*Documentos relativos a la hipoteca solicitada por el Gobierno de 1837, etc.*)

But the Church did all she could to stem the tide that was bearing Mexico away from civilization. In spite of her poverty she continued to support colleges, schools, hospitals, etc. She led all in public beneficence. She continued to preach to the lower classes and maintained her missions for the Indians. The only instruction the latter received was from the Church. It is true that no longer did the priests teach arts and science to the Indians as in the old times; but the Church had not the laborers for the vineyard in these days of trial.

The chief cause for all the Mexican religious trouble at this period was the insistence, by the revolutionists, backed by the Masonic fraternity, on passing laws against the religion held and cherished by the whole nation. These laws provoked resistance and legal defense. Priests tried to shield their people and the Church. But it was "rule or ruin" with the revolutionists.

It is interesting to note this persistence in attacking the Church. The reason is plain. It was the one institution that stood

between the people and the perverters. It was the one institution they were afraid of. If the clergy objected to robbery they were charged with "meddling in politics." If the people defended their religion, they were "rebels" or "reactionaries." It was impossible for the Church to give to the State the power of appointing bishops and parish priests, or legislating on religious matters with the idea of separating the Church in Mexico from the Holy See. But even during the worst of the persecution—between 1833 and 1847—the bishops did no more than remonstrate. The clergy continued to teach obedience to civil authority. Even when the revolutionists won over some of the unworthy priests, the ecclesiastical authorities spared their censures rather than appear to restrict political freedom. The Church was careful to antagonize her enemies as little as possible.

In 1856, the enemies of religion succeeded in expropriating the Church property, and passing laws to regulate the offerings of the faithful for the support of the Church. In 1857 a Constitution was promulgated which contained doctrines opposed to the Church, denied religious institutions the right to possess real estate, and denied the validity of religious matrimony. The Church took a dignified stand, refusing to transfer the titles of the confiscated property, declared the acquisition of such property illicit, and published censures against the spoliators; but did not excite the people to rebel. (*Defensa eclesiastica, Tome X; Munguia: Obras Completas.*)

The consequence of these laws was another revolution, started this time by moderate men even of the Liberal party. They succeeded, and became Conservatives when in power, according to Payuho, who had, with Comonfort, planned it. The defeated party called itself "Constitutionalist." Wherever they could do so, these latter robbed the convents of masterpieces of art, the colleges of treasures of science, profaned the churches, stoned the bishops and exiled them, tortured, killed and exiled the priests. This horrible condition lasted for ten years. Having secured the upper hand, chiefly through the recognition of Juarez by the United States, they passed the Laws of Reform, dissolved religious communities, and sold their property for a tenth of its value. In the conflict both parties asked for foreign help. France helped the Conservatives; the United States the Liberals. For a time there was an empire, the ill-fated empire of the equally ill-fated Maximilian. The Liberals triumphed, and at last the Laws of Reform were put into force.

Maximilian's Empire

IT is untrue to say that the Church solicited French intervention for the support of Maximilian's empire. Two bishops, Labastida and Ormaechea, were regents of that empire, but the fight was between political parties and not between Church and State. The clergy opposed Juarez because he stood out against the religion of the people; but they also opposed Bazaine, the French general, when he attempted to sanction the spoliation of property. They opposed Maximilian when he tried to again bring forth the anti-Catholic schemes of 1833. (*Carta del Emperador Maximiliano al Ministro Escudero de 27 de Diciembre de 1864, etc., etc.*) The bishops, in an address to Juarez, said: "If there has been a revolution against the established government, and if revolutionary agents based it, among other motives, on religion, that can never be a proof to base accusations made against us; but it only serves to show that, de-

spite the bishops' and the priests' resignation, peaceful character and endeavor to choke armed rebellion, people can not remain impassive or indifferent when religion, the Church or the priesthood are attacked." (*Manifestacion que hace el Episcopado a todo el Mundo Catolico en defensa del Clero y de la Doctrina Cristiana, con ocasion de los Decretos Expedidos en Veracruz por el Lic. D. Benito Juarez en 7, 12, 13 y 23 de Julio de 1859, etc.*)

Juarez, evidently understood the truth, for Alarcon, later on Archbishop of Mexico, became

lilent people, the country made wonderful progress. For the first time since the days of the Spaniards, Mexico was a safe country in which to travel. The law reached every corner of it. Diaz changed none of the laws against the Church, but neither did he enforce them. Schools and colleges were again opened. The religious Orders were quietly permitted to resume their missionary activities. Confidence was restored and capital flowed into the nation. The interest on the national debt was paid. The treasury was in a healthy condition and Mexico remained at peace. The decline had stopped and the star of hope arose for the nation.



Copyright by Underwood and Underwood
An arranged and posed picture for American view, intended to impress us with the idea that there are now real elections in Mexico. As usual with such deceptions, the picture defeats its own objects.

one of his closest friends; and it was to the archbishop's guardianship that he left the interests of his two daughters.

Porfirio Diaz, the Dictator

THE reign, for it can be called nothing else, of Porfirio Diaz began a period of reconstruction. In the beginning he attempted to give Mexico a constitutional republican form of gov-

ernment. He retired from the presidency according to law when his term ended, but he was reelected. After that he was openly a dictator. He invited capital to come to Mexico again, tranquilized the country, bought over, shot or drove out the bandits, reorganized the army and established a wonderful band of mounted police called "rurales." He has been charged with giving away most valuable concessions, but he gave away nothing without receiving benefits for Mexico. He governed with an iron hand, but Mexico was at peace. With a naturally bright and intel-

lectual and social conquests which have made "other nations great and happy . . . The Federal Constitution of 1857 will not again be in force until the exercise of those liberties "can be ruled in a more efficacious way." There were many things to criticize from the standpoint of an American or a British subject in the policy and government of Porfirio Diaz. Supposed to be a constitutional president, as a matter of fact his government was more autocratic than that of Russia. The excuse offered for it is, that Diaz knew his people, and understood their needs better than any one else. At the beginning of his second term he must have already reached the decision that Mexico could only be governed by the strong hand; and so he governed it for over forty-five years; but he governed it alone, and in this latter fact is found the seed that produced the present disaster.

Diaz trained no one for the task that inevitably death would force him to lay down some day. Mexico was one man and one man only. President Huerta, attempting later on to be another Diaz, said to Mrs. O'Shaughnessy, the wife of the American *Chargé d'affaires*: "Mexico is like a serpent; all its life is in its head. I am the head." (*A Diplomat's Wife in Mexico: Edith O'Shaughnessy.*) Huerta must have gotten the idea from the grim old Indian, Diaz, who, as a ruler, deserves to rank with the greatest that the last century has produced. But Diaz had no foresight. Francisco Madero, who succeeded in dethroning the dictator, was a man with an idea, and nothing to back it up but family influence and family money. It is hard to down a man with an idea. Diaz, by the relentless use of force, had crushed every revolt during his reign almost before it had begun; but he was old when Madero started to preach revolution, even on the very streets of the capital. At one time Diaz thought of crushing this persistent agitator, but he was persuaded by others, who perhaps secretly sympathized with Madero or who had secret aspirations of their own, to let him alone. "You have been in power all these years," they said to the old man; "the



Copyright by Underwood and Underwood
Mexican merchants and manufacturers gathered in an opera house at Mexico City to be lectured by a general. Such gatherings were not uncommon, and usually ended by mulcting the audience for a "loan" or a "fine."

but family influence and family money. It is hard to down a man with an idea. Diaz, by the relentless use of force, had crushed every revolt during his reign almost before it had begun; but he was old when Madero started to preach revolution, even on the very streets of the capital. At one time Diaz thought of crushing this persistent agitator, but he was persuaded by others, who perhaps secretly sympathized with Madero or who had secret aspirations of their own, to let him alone. "You have been in power all these years," they said to the old man; "the

Disaster

IN spite of all the promises made by the Constitutionalists to President Wilson, in spite of their very names, in spite of their alleged love for the "liberties of the people," Mr. Mena has the audacity to tell Americans that a new and indefinite dictatorship, with no Constitution, is to be the order of the day. His friends are supposed to have "freed" their country from one tyranny; but substitute another for it. "The sagacity of the chiefs of the "Constitutionalist" movement "has thus understood it, and "for that reason they established the "preconstitutional "periods," that is to say, the "indefinite period of adaptation and molding which will "last in Mexico until the people are in conditions which "permit the practice of politi-

cal and social conquests which have made "other nations great and happy . . . The Federal Constitution of 1857 will not again be in force until the exercise of those liberties "can be ruled in a more efficacious way."

There were many things to criticize from the standpoint of an American or a British subject in the policy and government of Porfirio Diaz. Supposed to be a constitutional president, as a matter of fact his government was more autocratic than that of Russia. The excuse offered for it is, that Diaz knew his people, and understood their needs better than any one else. At the beginning of his second term he must have already reached the decision that Mexico could only be governed by the strong hand; and so he governed it for over forty-five years; but he governed it alone, and in this latter fact is found the seed that produced the present disaster.

Diaz trained no one for the task that inevitably death would force him to lay down some day. Mexico was one man and one man only. President Huerta, attempting later on to be another Diaz, said to Mrs. O'Shaughnessy, the wife of the American *Chargé d'affaires*: "Mexico is like a serpent; all its life is in its head. I am the head." (*A Diplomat's Wife in Mexico: Edith O'Shaughnessy.*) Huerta must have gotten the idea from the grim old Indian, Diaz, who, as a ruler, deserves to rank with the greatest that the last century has produced. But Diaz had no foresight. Francisco Madero, who succeeded in dethroning the dictator, was a man with an idea, and nothing to back it up but family influence and family money. It is hard to down a man with an idea. Diaz, by the relentless use of force, had crushed every revolt during his reign almost before it had begun; but he was old when Madero started to preach revolution, even on the very streets of the capital. At one time Diaz thought of crushing this persistent agitator, but he was persuaded by others, who perhaps secretly sympathized with Madero or who had secret aspirations of their own, to let him alone. "You have been in power all these years," they said to the old man; "the

people are with you. The time has arrived when you may safely allow a certain amount of free speech. Let him rave! And Diaz let him rave.

The Fall of Diaz

IT had been a custom in Mexico City for the people to come to the palace on a feast-day of the president to cheer him. When the last feastday that he spent in Mexico arrived, suffering agonies from a toothache, the old general sat with his wife and some friends in a room of the palace, outside of which there was a balcony. So well had troubles been kept from him that, when he heard the crowds outside, he thought they had come for the annual cheering. He tried to go out

and bow his acknowledgments, but his wife prevented him. She knew what was going on, and that the crowd had not come to cheer but to curse. He allowed her to persuade him and sat down; but later, when his wife and friends were in another part of the room, and the President sitting alone nursing his pain, a great shout arose from the mob outside, which had been stirred up to the demonstration through the use of money. This time the General asked no one what he should do. He threw his cloak from his shoulders, ran to the window opening on the balcony, stepped out and bowed to the people. He was greeted by a shower of stones. Then he knew. He came back and sat down in his chair and pulled the cloak over his head. No one dared to speak. After a long silence, he arose, turned to his wife and said: "We will go to-night." During his short meditation the old man must have had very bitter thoughts. He scarcely could believe, however, that Mexico was really ungrateful, because he knew how revolutions were made. The last act of his long dictatorship was to order his own exile.

Madero proclaimed an election and was returned as president by the people. Without any doubt, his object was to restore constitutional government; but Madero had made a great many promises and few of them could be carried into effect. The people began to lose confidence in their idol, and the Liberals, who supported him in his fight, looked longingly toward the fleshpots of power. His short presidency was a troubled one. Madero did not have the strength to stand up for the justice that he preached. After all, he was nothing but a dreamer, afflicted with the weak character of the spiritualist. He relied more on mediums than on advisers, or on himself. His friends saw to it that the rich treasury left by Diaz should be emptied; and promptly emptied it.

Madero's Good Intentions

THE condition of religion when Madero came into power was still bad; but, as Diaz had ignored many of the Laws of Reform, the Church had been partially restored to its usefulness. Seminaries had been re-established; some better than before. There were colleges and schools in the large cities, workmen's associations, hospitals and other institutions of charity. There was still a great lack of priests. Mexico had assisted in the establishment of the Pio Latina College in Rome, and many of the Mexican graduates were now Mexico's bishops. The hierarchy was strong, made up of splendid men; some of them men of far more than ordinary ability. But the Church was still unable to establish schools in a great many of the country districts because of a lack of



Copyright by Underwood and Underwood
Burning up "money." Villa money is good while Villa lasts, and Carranza money while Carranza lasts—or until the issue is recalled or declared counterfeit. At present, Carranza money is worth about two cents on the dollar.

means, though something had been done educationally in nearly all the large parishes. Catholics, as a usual thing, had not been permitted to take much part in the so-called elections. The dictatorship had not helped to train people in the duties of citizenship.

Madero, however, intended to give the vote to the people. He himself was regularly elected. Now he desired the party system, copying after the United States, and he let it be known that political parties would be welcomed, with the understanding that they would proceed along constitutional lines only. He did not realize that this was the very thing his supporters would not tolerate. The Catholics, who had wrongs to redress and desired the abolition of the persecuting laws, accepted the invitation thus thrown out by the president, and established the National Catholic party. Honest Liberals approved, and Madero himself praised the organization as the "first fruits" of his constitutional policy. The name "Catholic" was taken by the new party so that the people would understand that its principles were the moral principles of religion. Through legal means its leaders proposed to defend the rights of citizens, and the liberty of conscience violated by the arbitrary laws which the past had put on the statute books. They outlined an admirable program for social effort, the improvement and education of the people. In but a few months the party had a splendid organization. No one doubts but that, in the election of 1911, the party won nearly one hundred seats in the chamber, besides electing some of the governors. Then it was that the extreme Liberals showed their hands.

Cabrera and His Shouters

THERE existed among Madero's friends a small group or circle which was called "La Porra," made up of the particular friends of the president's brother, Gustavo. This group



Copyright by Underwood and Underwood
One of Carranza's famous banquets. This one was held at the National Palace. Carranza's swing around on his way to Mexico City was marked by milestones of such banquets, while the people were starving.

stood out against all the old elements that had supported Diaz, and also against the more enlightened of their own party. Even one of the best of Madero's supporters, Dr. Vasquez Gomez, felt obliged to retire from politics because of "La Porra."

Its loud activities alienated the sympathies of a great many people from Madero, even before his success against Diaz. When the chamber was called together the chief of "La Porra," Luis Cabrera, had charge of the credentials. Many of the Catholic party were informed that the documents certifying to their election were not made out in proper form. Mr. Cabrera must have had an X-ray eye, for he had not taken the trouble even to break the seals. When this point was called to his attention, he informed the objectors who urged that justice demanded that they be given the seats to which they were elected that "the question of justice would have to take second place to that of the convenience of the Radical Liberal Party." Thirty seats were allotted among the one hundred Congressmen elected by the National Catholic party. These and other acts alienated more of the people from Madero, and made the possibility of constitutional government under him seem hopeless.

Then came the Felix Diaz rebellion, the "Tragic Ten Days." It ended in the fall and death of Madero and his vice-president, Pino Suarez, and the power going, in a way whereby the constitutional forms were observed, to the strongest man Mexico had, General Victoriano Huerta. Huerta was recognized by all the State governors, except Carranza of Coahuila and Maytorena of Sonora. He was also recognized by the Congress, whose members were mostly Maderistas, and by the Senate, which was made up chiefly of followers of Diaz. Foreign governments, including Great Britain, recognized Huerta at once. President Taft, of the United States, had only a few days of his term to serve. He was awaiting Huerta's answer regarding guarantees to foreigners before recognizing him. The answer was delayed and the Mexican problem was left to President Taft's successor, Mr. Woodrow Wilson.

Carranza, Revolutionist and Destroyer

IN the meantime, Carranza had started a revolution. It has been charged that his revolution had been planned even during the lifetime of Madero, and against him; but Madero's death by violence changed the plans and the dead president became the patron saint of the Carranzistas. A former bandit named Villa, who had a genius for military leadership, joined the revolution and did more, perhaps, than any one else to make it strong. The revolutionists became very active in the United States. They centered all their efforts upon securing the sympathy of President Wilson. In this the Madero family were particularly active. The revolutionists at first showed no hostility to religion. The Church was not even considered in their plans. They told President Wilson of the long years of dictatorship, and the desire of the Mexican people for a government like that of the United States. His sympathies were appealed to on account of Madero's death. Señora Madero, in widow's weeds, was brought to plead the cause of revolution at the White House. President Wilson is a Democrat, a believer in republican government; but he did not know Mexico. He threw his strength to the revolution, and succeeded in "pushing out" Gen. Huerta.

But a division among the revolutionists themselves prevented their getting full control of the country. Villa turned against Carranza. President Wilson seemed inclined to support the former. For a long time he hesitated; and, while the period of hesitation was going on, and even before the revolutionists had entirely shown their hands, they began a systematic persecution of religion. Many of the priests were obliged to flee; at least ten of the bishops crossed into the United States to avoid being made instruments for robbing the people. It was a favorite plan to arrest a bishop and, relying on the love of the people for him, demand an immense sum in ransom. To save the people, many of the bishops had to go away. Others went into hiding.

Horrors

A SERIES of horrible outrages now began. Sworn statements were gathered up and published by representatives of The Catholic Church Extension Society of the United States concerning these outrages. In Monterey the churches were closed on the 27th of April, 1914. On May 12 the priests were arrested, and a ransom of a half a million dollars was demanded for their lives. They could not pay, so were thrown into prison. Those of them who were of foreign birth were set free after a while and banished. The archbishop's library and the archives were seized and scattered. On June 7 the revolutionists burned the confessionals and much of the church furniture, shot at the statues and stole the sacred vessels. Sacred vessels were used in the town of Margaritas as drinking-cups in barrooms. The churches were converted into barracks. In Tepic the bishop and a number of the priests were sent to the penitentiary on an eight-year's sentence. In Saltillo the home of Carranza's eight priests were shut up in a dark cell, taken out at midnight and condemned to death. They were brought to the place of execution; but, when it was found that they had no money, were taken in a cattle car to Torreón and there paraded through the streets. Some of the priests were hanged until they lost consciousness.

In Zacatecas, after the capture of the State capital, on June 3, Father Velarde, professor of the Seminary, was taken to the outskirts of the city and killed. His body was found next day riddled with bullets. The chaplain of the Christian Brothers' College, Father Vega, with two of the Brothers, president and vice-president, were secretly shot on Bufo Hill. Only half buried, cattle grazing on the hill pulled their carcasses and the secret from the ground. On the heads of twenty-three priests a ransom of \$1,000,000 was placed. They went through mock executions. Their friends raised \$14,000 to save them, but the rebels sent them out to get more. The people raised \$56,000 in all. Then the priests were taken to the border and sent into the United States. The parish priest of Cabra, Father Alba, was taken to the cemetery and killed. At Aguascalientes, on August 4, the confessionals were publicly burned and priests forbidden to exercise their ministry under penalty of death.

At San Luis Potosi, on July 20, an order was published forbidding the celebration of mass on week days under penalty of fines of \$1,000, \$2,000 and \$3,000. The fourth offense was punishable by death. On the 25th the exile of all priests was published. Ten were allowed to remain, including some sick. The bishop's house was sacked, and the library sold at ridiculous prices on the streets. At Queretaro churches were closed, and priests were driven through the streets on horseback, vested in their religious habits for mockery. A Catholic high school, a Christian Brothers' college and the French Vice-Consulate were taken. Confessionals were burned. The Spanish priests were exiled. At Guanajuato confessions were prohibited even to the dying, and the churches seized. At Leon a ransom was put on the head of the bishop of \$500,000. As the priests could raise only \$5,000 by begging, their goods were seized. At Irapuato confessionals were burned on August 3, and the Sacrament prohibited under pain of death. At Celaya the archbishop of the diocese was hiding



Copyright by Underwood and Underwood
These Mexican belles do not seem to be much disturbed by the afflictions that have befallen their native country.

with many of the clergy. Some of them were betrayed. The archbishop succeeded in escaping and reaching the United States. At Zamora the revolutionists found the venerable archbishop of Durango. They compelled him to sweep the streets. Then they took him, guarded and on foot, to Piedra, and then by train to Irapuato. He reached the United States also. At Toluca, on August 10, the churches were all closed. The revolutionists offered to allow Catholics to have mass if they would pay \$300,000 for each time that it was offered. The Passionist Fathers were exiled and Brother Mariano Gonzales was shot for refusing to betray the hiding places of others. Statues were hacked to pieces, sacred vessels and ornaments stolen. In Mexico City the Constitutionals forbade the administrator to exercise his office, and set up one of their own. Several churches were seized and the beautiful church of St. Bridget was looted. At Puebla the Canons were exiled, confessionals taken out of the church, and Masonic emblems were placed on them. Confession was forbidden, and a vile dance held in the chapel of the Jesuit College. (See sworn statements and documents in "The Book of Red and Yellow.")

The details of the persecution are horrible in the extreme. It is impossible to tell the whole story. Robbery, murder and lust stalked over the land; and, most horrible of all, innocent nuns suffered the supreme martyrdom. The story of the suffering of the nuns is unprintable. No one knows where many of the unfortunate Sisters of Mexican origin have gone. Some reached the United States, and some went to Spain. Some found the way into maternity hospitals in Mexico City; but others were forced to follow the soldiers in the army. A Lutheran gentleman, named Martin Stecker, testified under oath that he knew "of forty Sisters of Charity who have been violated, of which number four

are known to me, and one of these has become demented." (See document in American State Department, addressed to W. J. Bryan.) In the beginning every attempt was made to deny the fact of these outrages. President Wilson doubted them. His secretary, Mr. Tammity, denied most of them; and, even up to November, 1916, the date of the general election in the United States, the majority of American Catholics refused to believe that such horrible things had been done. Every one now knows the truth.

Change of Tactics

WHEN the Constitutionals found that there was no hope of suppressing the facts, they acknowledged many of the outrages, but immediately charged against the clergy that they had favored Huerta, and had assisted him with money; that the exiled bishops organized American Catholics against Carranza. Nothing could be farther from the truth. The clergy had nothing to do with the Huerta movement, and American Catholics acted entirely on their own responsibility. The Catholic Church Extension Society raised money to take care of the refugees, and two prominent Catholic publications, *Extension Magazine* and *America*, took up the cause of the persecuted Church in Mexico. American Catholics demanded that no Mexican government be recognized by the United States that failed to give a pledge of religious liberty. President Wilson agreed that this was reasonable. He demanded the pledge of Carranza. Carranza gave it, but insisted that the Laws of Reform would not be abrogated. This satisfied President Wilson, who was looking for some way out of the trouble. Carranza never kept his promise. To justify himself he caused the arrest of a number of the priests in Mexico City, headed by the vicar-general Carranza had insisted on nominating. They were taken as prisoners to Vera Cruz. Here, in prison, they were forced to sign a statement whitewashing the revolutionists and accusing the refugees in the United States. This document was forwarded to the State Department in Washington; but the Secretary of State, Mr. Bryan, had been informed of the circumstances, and refused to publish it then. Later it was given to the press. The revolutionary government set up a press bureau in the United States. They subsidized writers and filled the mails with calumnies against the Church, and are still doing it. Correspondents who were sent to Mexico for the purpose of getting the truth were taken under the wing of the revolutionary government and shown only what the Carranza officials wanted them to see. Perhaps never in the history of the world, in so short a time, has the Church suffered from such venomous attacks. Anti-Catholic organizations in the United States were called upon to help. Unfortunately, politics divided the Catholic people, and to-day they are becoming unified, in the face of the opposition to persecution which has now crossed the border. The present battleground for the religious liberty of Mexico is really being fought on American territory.

The Result

MEXICO herself lies prostrate. Carranza holds most of the large cities, but the little towns and villages have their own governments. Villa, the former bandit, is now at the head of an army said to comprise 20,000 men, well equipped with guns and ammunition captured from Carranza. He holds a great part of the country districts of the north, and raids the cities constantly to secure more supplies. An independent revolutionist holds nearly all of the State of Vera Cruz except the capital and the railroad line. Other independent revolutionists operate around the oil districts of Tampico and Tuxpan, from which the British navy draws its supply of oil. The governor of Lower California, Cantu, is practically the dictator of his State, where there is comparative peace and a certain degree of prosperity. General Robles, former Federalist, has a serious revolution in progress, centering in the State of Oaxaca. In the State of Chiapas,



Copyright by Underwood and Underwood
A scene illustrative of the time when the expeditionary forces were in Mexico to capture Villa. The woman hiding her face evidently isn't anxious "to get her picture on the papers."

and throughout the Isthmus of Tehuantepec, the forces of Felix Diaz, nephew of the old dictator, are occupying large sections of territory. Carranza can scarcely hold his own. The country is devastated. It has become almost impossible to raise money through taxes. The people are in a state of semi-starvation, and epidemics constantly break out in the cities. The American expedition, sent to capture Villa, who made a raid on American territory after his supposed fall and at the beginning of his rehabilitation, has been withdrawn to the American border. Villa has promptly occupied the territory thus vacated, and without a fight. There is no government anywhere except the military dictatorships of the different chiefs. Carranza is chief in name only; for his government is held together nominally, for effect on the outside world. His chiefs are watching one another, which fact is Carranza's leave to live. President Wilson has at last permitted his ambassador to go to Mexico City. It seems to be his last effort to encourage Carranza to bring order out of chaos; for all hope of coming to a working agreement with him failed with the failure of the Mexican Commission. The members of the Commission agreed among themselves, but Carranza refused to ratify. It is common talk that the American administration is disgusted with the whole Carranzista farce of government.

The Dark Future

WHAT of the future? No one can tell. A different revolutionists may be arrived at among the different revolutionists opposed to Carranza, and in that way he may fall. If he does, even a more difficult problem will result, the problem of satisfying every leader in a scheme of unity. At present there is a strong effort being made to unite in the support of Dr. Vasquez Gomez, who is in exile in San Antonio, Texas. Vasquez Gomez is a man of ability, and was a member of the Madero cabinet at one time. Such a combination, however, would be dominated to a certain extent by the Liberals, who will still hold to the persecuting Laws of Reform, without, however, intending to enforce them strictly. Diaz may prove successful. Though he does not represent the element that supported his uncle during his long dictatorship, it is to be supposed that he would give Mexico about the same kind of

government as his uncle gave, at least for a long time, or until a working democracy might seem possible. General Robles stands in about the same position as General Diaz. Villa wants the downfall of Carranza, and does not think any further than that at present. There is always the possibility of intervention by the United States. England, France, Germany, Spain, as well as the United States, have enormous claims for indemnities through the destruction of property and the murder of citizens. After the European war any of these nations may demand intervention by the United States, and if the demand is not granted, intervene themselves. Had it not been for the European war the Mexican problem would have been settled long ago. The war was Carranza's opportunity. At the present time there is a suspicion that Carranza looks to Germany for assistance. Only a few days ago he issued an appeal to the neutral nations to unite in an embargo against the belligerents. So far as Mexico is concerned, such an embargo could only be serious for England and France. These nations need Mexican oil for their warships. The entrance of the United States into the European war would open up a new opportunity for Carranza's government, which he would not hesitate to seize.

The very latest proof that the Carranza faction intended the destruction of religion from the very beginning is shown by the additional anti-religious laws of their new constitution, just adopted at Queretaro. These laws uphold every criticism and opinion about Mexico that I have written in this article. The new legislation is at once made constitutional, though it has not been submitted to the people, but has been enacted by only a small handful of armed revolutionists. So much for the liberty of Mexicans.

The new laws provide for the confiscation of all religious property not already confiscated by the old Laws of Reform, and makes any religious denomination incapable of holding property or endowment. The government declares confiscated all such property or endowment now existing, and invites citizens to inform officials of even their suspicions, for the mere *presumption* that property is held by private parties for a religious body is to be considered sufficient evidence upon which the authorities may act. Thus any person's private property may be seized on a presumption that he holds it for the benefit of a church. The fact that he has religious leanings would be presumptive proof. There can be

no seminaries, orphan asylums, schools, colleges or hospitals; nor can the Church provide even residences for her bishops and priests. When religious or presumed religious property is seized it can not even be rented to the religious denomination which owned it, for, again it is provided, that "it shall be used exclusively for the public service of the Federation or of the States." "No trial by jury shall ever be granted for the infraction" of this provision. No religious denomination may have a school in which religion is taught. No clergyman may teach school. The religious press is not free. The State fixes the number of clergymen allowed in each city, and has "exclusive power to exercise such intervention as the law allows, in matters of religious worship and outward ecclesiastical forms." No clergyman may exercise his functions unless he is of Mexican birth. Each church which the government permits opened must have a municipal official to see that the laws are obeyed therein. In other words, the government acts as the head of that church. To dedicate a building for church uses requires the permission of the Secretary of the Interior. Clergymen, even as individuals, may not inherit anything except from blood relatives, etc., etc. So goes the horrible farce.

What is back of it all? The thing that sane men can not understand; a constant, subsidized, planned and world-wide fight against religion—especially the Catholic Church. The present condition of Mexico is understandable only when this is understood. We know that man fighting against man often becomes a sort of human brute; but quite often, too, becomes more merciful and humane than the onlookers. In Mexico, home of the most ghastly war spectacle of all times, it is not man who fights against man. It is man who fights against God, against all that religion means to a people. In Mexico there is on the fight of Hell against Heaven.

I have answered Attorney Mena by telling the truth about Mexico; but I knew that it will have no effect on the slanderers. Their business here is to spread falsehoods. They are paid for that work and, presumably, will continue to earn their pay. Americans have listened and believed. The whole Constitutionalist campaign is one of deception. Nearly all of us have been deceived; God help our blindness.



Copyright by Underwood and Underwood

Crowd of Mexicans in Queretaro listening to the official report of Villa's depredations in Columbus, N. M.



The Mexican Seminary at Castroville, Texas, which thus far has been maintained by The Catholic Church Extension Society. Its continued support is entirely dependent upon the Christian charity and generosity of those who read and answer this appeal.

The Mexican Seminary—Can We Save It?

BY THE PRESIDENT OF THE SOCIETY



FOR a little over two years The Catholic Church Extension Society has been supporting a Seminary in Castroville, Texas. Under this roof there have been gathered at different times from sixty to eighty young ecclesiastical students, destined to exercise the holy priesthood in stricken Mexico. From this Seminary have already gone forth about sixteen priests, and all of whom are now back in Mexico, attending to the religious needs of a persecuted Church. We have on a former occasion called attention to the fact that this Seminary is merely repeating history. Through it the Church in Mexico what the Church in France and Spain did in Ireland during the black days of persecution, for the Church of that country. It is perfectly true that Mexico needs far more priests than we can supply; but we are doing our best, and already the work is bearing fruit.

This Seminary has been supported by voluntary contributions from the readers of EXTENSION MAGAZINE, and it costs \$1,200 a month to maintain it. We are always on the verge of being without means to continue its usefulness; but, somehow, when all looks dark ahead, the friends of poor Mexico, inspired by God, speak up, do what is necessary; and the day is saved. Last week we came to what looked like the end. The day after we discovered the sad condition of the Seminary Fund one check for \$1,000 came through the mails; then a good and devoted old priest of Chicago dropped in with \$100 more; some smaller donations made up the rest of the needed amount, and the Seminary was saved for another month. It will be the same, perhaps, next month. We are trusting in God, whose work this Seminary is trying to do.



A few weeks ago the Bishop of Zacatecas, Mexico, the Rt. Rev. Michael de la Mora, now in exile at San Antonio, sent us the following:

"SAN ANTONIO, TEX., March 4, 1917.

"It is a pleasure for me, as well as a sacred duty, to express my earnest thanks to The Catholic Church Extension Society for this new and very great benefit to the three other apostles who are to be sent to my distressed diocese, in which there are no other consolations than those of our sweet religion.

"You are well aware of the fact that I was there for six months, working hard for the sake of my beloved people, in spite of the horrible persecution against the Church. You may be sure that my heart was broken by the sight of so much misery and distress that my people bear in every way. It is true that this situation was a little relieved by the new crops, but they were so short that I feel certain the famine will come

very soon, and it will be more terrible than in past years.

"The famine was incredible. I have no official data, but I do not think I am far behind the truth in saying that more than a hundred persons died every day by starvation in my diocese. They could not get bread for months, and therefore ate some weeds that were quite inadequate as food. Consequently, they became ill and died.

"And what will I tell you about clothing? I myself saw crowds of hundreds of beggars, half-naked; and even girls half-covered by a few dirty rags. I saw on a ranch some girls and young ladies thus covered, looking in the mountains for weeds to eat.

"In some places there are very many pious people who do not go to church, or even to mass on Sundays, nor present their children for confirmation, on account of being unclothed. Sometimes a female member of a family borrows a dress so as to be able to go to confession.

"And what was the result of those distressed conditions? A terrible pestilence, especially the awful typhus. Sometimes I went out to hear confessions of sick people on the little farms, on account of there being an insufficient number of parish priests, or because these priests were also ill. I visited eighteen sick persons, besides many others visited by the priests, in one single day.

"What horrible pictures I saw. For instance, a poor mother lay down on a palm mat half-covered by some rags, and with her lay, also stricken by the fever, her two little daughters and a feeble babe on its mother's breast. I heard the confessions of those old enough, and gave them some words of consolation and a little alms. I said to one of the sick little girls, who was about seven or eight years old: 'Our Lord Jesus Christ suffered very much for you on His cross. Behold how bloody He is. Do you love Him very much, my daughter?' 'Oh, yes,' she answered, 'and I love you, too, because you visited us.' Poor creatures! They were without other consolations in this world.

"And what have I to tell you about my priests? They are true heroes. They remain with their people in spite of the persecution, the pestilence and the famine. They work very hard, traveling on horseback every day through the mountains and valleys to hear confessions, until exhausted and tired, they too fall victims of the infectious disease. Almost all of them contracted the typhus; more than twenty have fallen dead in two years. Five were killed by the revolutionists in 1914, and others were exiled and expatriated on account of the persecution. Consequently the fourteen priests who have gone out from our Seminary in Castroville have been of great assistance. As a matter of fact, nearly all who have been ordained priests at the Seminary, and have been working in Mexico, have been stricken by the disease, but, thank God, not one has yet died.

"They are so poor! But this is a natural thing, when the people have become beggars through the 'liberty' received from our illustrious revolutionists. A few of the poor priests receive five Mexican dollars a month, but there are some who received nothing for months, save the poor offerings of the impoverished people. The privations to which they are subjected are incredible. For instance, I found a priest in bed, very sick. I observed that he had not had a physician or taken any medicine, but I found out that he had no money to even purchase the medicine, at a cost of seventy cents. This priest was one of the former seminarians of Castroville.

"This little report of the conditions of my diocese, in which I was working before my exile, will, I hope, encourage the friends of the Seminary not to give up, but to do their best in behalf of an institution so necessary for distressed Mexico, especially in the coming months, when the new Constitution will be put in force.

Yours sincerely in Christ,
(Signed) MICHAEL M. DE LA MORA,
Bishop of Zacatecas."



WE have published this letter for one purpose only: to ask your sympathy for the Mexican Seminary, to tell you how badly its work is needed and how hard it is for us to keep its head above water. We are not going to make any further appeal than this, but we feel that it will be enough.

Bishop de la Mora was arrested while working in his diocese, and expelled from his country, for the sole "crime" of being a Catholic bishop. And yet some people write to be "mild" in dealing with this awful situation. God help poor Mexico; but let us do our duty!

It would be a wonder if people were not sick of our pleadings; but what can we do? Only one who sees and keeps in touch with this dreadful situation can understand how bad it is. God knows we would faint keep silence, but silence now is cowardice. There are none to whom the afflicted Church of Mexico may turn but to the Catholics of the United States. They have not turned to you in vain. Do not desert them now. Only one Seminary for Mexico is open in all America. It is yours. Later on it will be your pride and joy that you helped save the Church in Mexico at its darkest hour. Any little gift will help—no matter how small it is. God will not be outdone in generosity, you may be sure. He never is. Every opportunity of this kind is a real blessing for us all. How unfortunate it is that we so seldom think of such things as blessings! But they are.

Let us not forget our suffering brethren. Send us a mite for the Seminary.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF THE UNITED STATES OF AMERICA,
750 McCormick Bldg., Chicago.

The Mexican and Anti-Catholic Propaganda in the United States

By EBER COLE BYAM

THE Mexican anti-Catholic propaganda in the United States began with the first establishment of relations with that country.

Joel Poinsett went there as United States Minister in 1822 and made trouble for Mexico, and himself obnoxious, by his intriguing. Returning to the United States he wrote an entertaining account of his experiences and preserved much valuable statistical matter. His prejudices were satisfied with presenting every mention of anything connected with Catholicism in the manner to be expected by the Church's enemies.

Prescott, whose "Conquest of Mexico" has entertained four generations of readers, is no longer considered an authority, nor even reliable. His prejudices warped his judgment to a degree, and darkened the pages of an otherwise delightfully written narrative.

In 1853 Robert A. Wilson went to Mexico and returned to write "Mexico and Its Religion," a work which he dedicated to the "American Party of the United States"—the father of the A. P. A. Wilson quotes largely from Friar Gage, who went to Mexico in 1620, and later returned to England and renounced the Catholic Faith. This book of Wilson's, while a narrative of travel, was intended as an attack upon the Church, and is sprinkled throughout with the usual calumnies, illustrated with anecdotes of the "Bloody Inquisition," and the "Avaricious Clergy," who are made to appear as altogether undesirable and "superstitious" as they "oppress" the people.

Yet Mr. Wilson inadvertently drops one grain of truth among his chaff of falsehoods when he explains that the Mexicans who abandon their Faith do not turn to Protestantism, "but to infidelity and socialism!"

In 1892 William Butler, a Methodist missionary, published "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty." Butler quotes all the previous lies about the Church and contributes a full quota of his own, to serve as "authority" for the writers of a later day. Butler, in his ignorance, quotes the Jesuit, Clavigero, from an English translation by an Englishman named Cullen. Cullen improved the opportunity to rap the Spaniard and interpolated a whole paragraph for that purpose. Other anti-Catholic writers have quoted Butler and fallen into the same trap.



Street Bakers in Mexico.

In 1908 there went to Mexico a socialist writer named John Kenneth Turner, and with him, as guide and interpreter, one de Lara, also a socialist. Turner's articles, entitled "Barbarous Mexico," appeared from time to time in an American magazine, but were dropped when the publishers discovered the nature of the stuff. Turner viewed Mexico through socialist spectacles, and his book shows that he was not only extremely credulous, but was profoundly ignorant about Mexico in every respect. While Butler is the accepted authority on lies about the Church in Mexico, Turner is the accepted authority on lies about the economic condition of Mexico, though he does not fail to charge the Church with responsibility for the assumed evils he describes so glibly. This monument of falsehood has already run through several editions and its evil effects are reflected throughout the United States, for it has been the accepted "authority" for every one not familiar with Mexican history and the real Mexico. In those morbid minds seeking the spectacular to tickle their melancholy joys, an easy credulity easily accepts, as gospel truth, each horror with which the pages are stuffed.

Turner's guide, de Lara, published a book in 1913, in which he attempts to outdo Turner, Wilson, Butler, and even Friar Gage, all of whom he quotes, though we scarcely think he believes. If Turner has violated the Eighth Commandment, de Lara has broken it beyond all repair, for his book is to be noted for its successful avoidance of the truth about Mexico. Turner might plead ignorance of the language and to being misled thereby, but de Lara *knows* he is lying.

In 1916 the Presidential campaign gave a decided impulse to the anti-Catholic propaganda, which was used to further the interests of the Democratic candidate. The *Mexican Review*, published monthly in Washington, began with its first number just before election. The cover contained portraits of Carranza and Wilson, and the interior was devoted to explaining the "Constitutionalist Cause," eulogies of Carranza and Alvarado and Wilson, and hard knocks against the Catholic Church. This publication is still active in the propaganda.

The "Latin-American News Association," of 1400 Broadway, New York City, offers a list of pamphlets to the number of twenty-two, most of which are violent attacks against the Church. These calumnies are on a par with *The Menace*, of unsavory fame. In addition to those listed, a number more are sent out, making a total of upwards of thirty, with the number doubtless increasing as fast as the material can be prepared.

These pamphlets are an appeal to prejudice. A few are confined to an exaggerated misrepresentation of the economic condition of Mexico, in which the changing of a few names and details would easily pass for socialistic literature pretending to describe conditions in the United States. This matter is intended to catch the "man" haters and "Corporation" baiters and the violent anti-Catholics. Thus all prejudices are excited and the baser passions aroused; and the average reader is unable to determine that the writers of these pamphlets utterly ignore, or are utterly ignorant of, the history of Mexico. Some of the writers are Mexican and some are American, and some discreetly anonymous, but all are socialistic to an extreme degree.

One pamphlet, written by Mary Austin, repeats the old romance about the Church marriage fees. She says:

"When the young peon wishes to marry now he is confronted with two alternatives: he can have a civil marriage which his Church has taught him to regard as no marriage at all; or a Church wedding, for which the fee is *practically prohibitive*. If scruple is stronger in him than impulse, he borrows the money from his employer, pays the priest and enters upon a condition of debt which amounts to slavery. How many of our young working people, obliged to legitimize their marriages at such a price,



This picture was published by Turner in his "Barbarous Mexico," page 70, and called "Type of Enganchado or Plantation Slave." The original was purchased in Mexico City and has no slave significance whatever. It was taken ten years before Turner ever saw Mexico, and is actually the photograph of an Indian who was working for no one but himself, and at the time was on his way to carry home some corn from his field.

would decide to dispense with any ceremony whatever?"

The statement made by Mary Austin is absolutely false; no such condition existed. On the other hand, what would Americans say if the Washington administration were to "decree" that all marriages performed by ministers of religion were invalid?



Another pamphlet is the reprint of "An Open Letter to the Editor of the *Chicago Tribune*," by one del Carpio, who says:

"The Mexican social revolution against the brutality of the Catholic Church, against the injustice of special privileges and of foreign



Mexican Women Water-carriers. There is much in Mexico that reminds the traveler forcibly of Palestine.

monopolies, is a revolution that no human power can stop."

He further states:

"To-day there are twenty times as many schools in Mexico as there were in the days of the Dictator Porfirio Diaz."
 If that be so, there are 240,000 centers of Carranza corruption.



In a pamphlet repeating a speech of Alvarado (Governor of the State of Yucatan), we find that I. W. W. apostle saying:

"Nineteen hundred and sixteen years of history, nineteen hundred and sixteen years of political life in that caste, or social element, have taught us that these men (the clergy) are, and have always been shams, who have at odd times, in order to secure their ends, feigned and deceived and taught the world anything except the truth."

And this was said before the assembled teachers in the "Pedagogic Congress."

Alvarado claims to have closed the churches and opened schools. If his teachers inculcate such "Liberal" philosophy in the minds of the Mexican youth, where will Mexico end?

Alvarado says:

"We are justified in attacking the clergy in our own country on account of the infamous conduct which it has always observed in regard to our families, society and the country."

It must always be borne in mind that the attacks on the Church and clergy are but paraphrases of the anti-Catholic attacks so long waged on the clergy in the United States.



Another writer, by name Rolland, speaks of the "socialist ideal," and the "socialistic regeneration" of Mexico. He also refers to Yucatan, and says:

"Next, the priests who used to be on the plantations were each supplanted by a school."

There were just ninety-four priests in the State of Yucatan before the revolution.



A certain Julius Moritzen contributes a pamphlet entitled "Mexico Reborn," and in it he says:

"Secretary of the Interior Franklin K. Lane is authority for the statement that President Wilson has clearly seen the end to be desired from the first and that he has worked toward it against an opposition that was cunning and intensive, persistent and powerful. If he succeeds in giving a new birth of freedom to Mexico, he most surely will receive the verdict of mankind."

After complaining that the exiles in the United States are fomenting a propaganda against Carranza, Mr. Moritzen says:

"Fortunately, the Washington administration for some time has been taking cognizance of this state of affairs, and there is a possibility that measures will be adopted to stop the reactionary propaganda in this country. The work of the exile group has been a factor in the withholding of credit on any extensive scale touching loans to Mexico. . . . Mexico needs money. There is no doubt of this. And if money is to be obtained, where else may a government look except to the United States?"

There is where the shoe pinches. Carranza is not likely to get money after the repeated warnings that it never would be repaid.

To "educate" the American people, Mr. Moritzen locates a new center of "socialistic propaganda":

"With headquarters at 70 Fifth avenue, New York City, the Mexican American League is evidently destined to play a conspicuous role in the work of rebuilding the relations between the two countries. When the National Educational Association met in New York during July of the present year, Dr. David Starr Jordan, Chancellor

of Leland Stanford University, and a member of the Mexican American League committee, delivered a notable address on the Mexican situation, in which he touched on the effect of the revolution on the wealthier classes."

David Starr Jordan is an ardent eulogist of the monster Alvarado, who drove the priests from Yucatan.

To further enlighten us, Mr. Moritzen says: "How many people in the United States are aware that there is in operation a pact, signed by Mexican and American labor representatives in Washington, not many months since."

"Be on your guard, workers of the United



A school and a schoolmaster in an Indian town near Mexico City.

States! The Columbus raid, all the anti-Mexican agitation, all the meetings, lectures and publications of our foes in the great American cities, are only for the purpose of drowning in blood the desires of a brother people who have had the courage and the strength to rebel against their oppressors, of giving the workers of the world an example of the only Social Revolution that honestly deserves such a name."



Mr. Robert Bruce Brinsmade, in the pamphlet published to his discredit, is stated to be a "mining engineer, born in New York in 1871. He has been living in Mexico since 1911, and is perfectly acquainted with conditions there." Mr. Brinsmade says:



A religious gathering of Indians at Amecameca. The Mexican Indian is devotedly attached to the Church. It is this devotion that the "Constitutionalists" are seeking to destroy. Fray Martin de Valencia built here a convent school, and his bones rest in the sanctuary of the church.

"Bound by the friars in double chains of ignorance and superstition, the Spaniards became the abject slaves of the Church and the king, ready to commit any crime, however fearful."

Mr. Brinsmade's explanation of the "Land Question" and "Feonage" are equally enlightening.

In a pamphlet filled with romance masquerading as history and vilification substituted for fact, Dr. A. Paganel closes with this scarcely veiled threat:

" . . . The Mexicans have released themselves of the tyrannical yoke of the clericals, etc., etc. The American prelates and the American Catholic politicians had better keep away and not meddle with Mexican politics or they might burn their fingers in the attempt."

Charles William Dabney, President of the University of Cincinnati, tells his countrymen, in a pamphlet reprinted from *The Outlook*, that: "The Government and the Church combined to suck all the life-blood they could out of the people. . . . Monastic and other religious organizations flourished, but they did little to educate the people."

Mr. Dabney's sketch, which he would have us accept as history, is the usual distortion of fact and misrepresentation. In Mr. Dabney we have a university president who is in a position to know better, and so can not plead either ignorance or lack of opportunity to learn. In such an atmosphere is our American youth "educated."



Among the many pamphlets sent out by the Mexican revolutionists is an anonymous one containing the old story of the priest who wronged the innocent girl. With a change of names and some details to give local color, it continues to tickle the nasty-minded anti-Catholic.



In an address before the American Academy of Political and Social Science, and the Pennsylvania Arbitration and Peace Society, Mr. Cabrera says:

"I do not know of any book, pamphlet or publication on the Mexican situation which has been made with a scientific purpose. The sources of information have been either newspaper correspondents, who discard 99 per cent of the important facts, because they can not extract therefrom a sensational headline for their paper, or . . . etc."

We must pay Mr. Cabrera the compliment of having to that extent correctly analyzed the American news distributor. Mr. Cabrera, however, then proceeds to imitate the reporters whom he criticizes, by saying:

"However, when the clergy acquired vast wealth and the Church became the great landowner, . . . etc."

He also tells us that: "During the long government of General Diaz the Catholic clergy, creeping on from point to point in concealed form, recovered much of its temporal power and rebuilt part of its fortune."

"The temporal power" in Mexico is the same "temporal power" exercised by the Catholic Church in the United States.

"Creeping on from point to point in concealed form," and "rebuilt part of its fortune," refer to the return of the priests to work and educate among the faithful. What Mr. Cabrera says is proof sufficient that the Laws of Reform were really intended to destroy the Catholic Church utterly—if the Mexican revolutionists themselves had not already told us so.

In his pamphlet on "The Religious Question in Mexico," Mr. Cabrera tells us that:

"The aim of the Revolution of Ayutla, from 1856 to 1859, was to deprive the Church of economic power and of its social influence, and it was to place the Church in a condition which apparently is disadvantageous and unjust but which in reality was and continues to be the only possible manner of reducing the Catholic clergy to impotence."

There we have the whole thing in a nutshell. Even excluding the unlettered elements of the population, the great majority of the Mexicans are against the Laws of Reform, and would have them repealed. Under the supposed good faith of Madero, a party was organized to this end. Mr. Cabrera says of this:

"This group took the name of 'Catholic Party' with deliberate intention of taking advantage of the religious sentiments of the population to induce it to vote in conformity with their directions."

"The Catholic Party is, in a nutshell, the political organization of the Catholic Church of Mexico. This single fact constitutes a peril for democratic institutions, and was naturally bound to be looked upon with great

(Continued on page 32)

The Dilemma of José

By MYLES MUREDACH

Illustrated by John Bankow

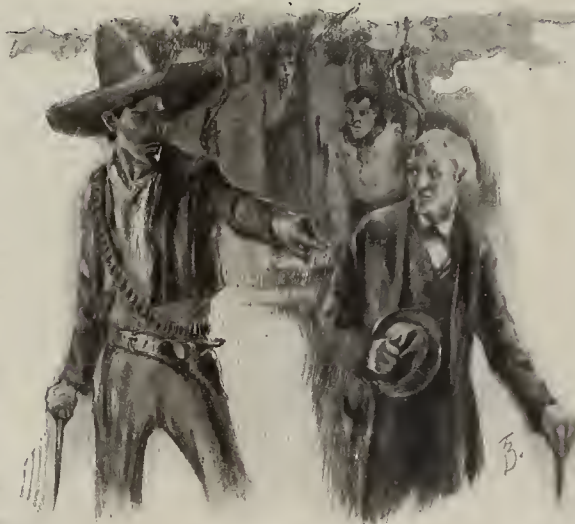
JOSE was sleeping on the shady side of the patio. José liked to sleep on that side, for he was lazy. All the José's of San Marcos were just as lazy as this José. But it was not that the José's of San Marcos were lazy in reality; they simply did not see why they should work when there was no actual need of working. As a matter of fact, work was surely invented only for the purpose of obtaining what is sufficient for the day. José had worked yesterday, therefore why should José work to-day?

A pebble fell at José's feet, but he did not hear it. Then another pebble fell quite close to his ear, but he did not awaken. Then another pebble fell on the other side of his face, but he slept on. At last a perfect shower of pebbles rained upon him, and one struck the point of José's nose. He woke up, but José was a very careful youth, so he opened his eyes only a little and glanced cautiously at the windows of the house to decide on the culprit, whose name he more than half suspected he knew. He was still feigning slumber when he heard a titter from the window directly above him. Lifting his eyes, José saw a bit of white, and was on his feet in an instant. He raced through the door and into the house. There was a rush upstairs and a glimpse of a clean white dress; then a pronounced disturbance; then a slap; then a smack; then a half scream. José rushed out of the house, with something solid flying after him. Carlotta had a temper.

José dropped down on the same part of the patio; but this time not to sleep, only to laugh. He rubbed his ear rather ruefully; but he brushed his lips rather tenderly.

Carlotta, a maid in the house of José's master, was much admired by José. In fact, the boy had for Carlotta something that was stronger than mere admiration; and perhaps Carlotta's admiration for José could be classed in about the same way. But José was a tease, and Carlotta understood his kind; so Carlotta was a tease as well. But Carlotta loved José, and José loved Carlotta; and both found that the condition was extremely satisfactory.

The padrecito dropped with a prayer. The captain dropped with a curse.



"Take him along with you," said the officer, pointing to the priest.

José was an orphan. He remembered nothing more of his childhood than the Sisters who took care of him, and the *padrecito* who used to visit the orphanage and say mass for the children. The *padrecito* was now pastor of the little church not far from the master's house. José's love for Carlotta had its only rival in his love for the *padrecito*. He rather liked his master; but, after all, masters can not expect to be liked too well when they are insistent about such a foolish thing as work.

While José sat, smilingly rubbing both his ear and lips, the *padrecito* came into the patio in a great hurry. He was very much excited. "Where is the master, José?" he asked.

"The master did not return, *Padrecito*. He went to the city yesterday."

The *padrecito* waved a telegram in his hand. "Just look at this," he said. José took it and laboriously spelled through it. "Does this paper say, *Padrecito*," he asked, "that the master has been arrested by the revolutionists?"

"That is just what it says, José," answered the priest. "The master was arrested and I am afraid he will be shot."

"But why, *Padrecito*, should the master be shot?" asked José. "He is a good man. He takes care of the poor. He does not do any harm, and he gives me some work when I need it."

"The master, José," answered the priest, "is not of the Revolution. Therefore he will be shot."

"But you are not of the Revolution, *Padrecito*, and therefore will you also be shot?"

"It is quite possible, José," answered the priest sadly. "Where is the señora?"

"I think she is in the house, *Padrecito*. Is there anything I can do?" asked José rather anxiously.

"Nothing that I can see now, José." The *padrecito* went into the house.

José began to sweep the patio. By and by he heard a great noise outside and he rushed to the gate. He saw a company of ragged men, some barefooted, all dirty, with an officer in uniform leading them. José was alarmed. He knew the appearance of the revolutionists.

"Have you seen the priest here?" asked the officer.

José thought quickly. "I do not see him," he said, looking around.

One of the ragged soldiers broke in with a laugh: "I knew José, Captain. You may be sure that the priest is here."

"I will go into the house and search," said the

officer, who struck José with the flat of his sword. He broke through the gate, crossed the patio and entered the house quickly. José started to quarrel with the soldier who had given information about him.

"I know you, Miguel," he said, "I know you very well. Just wait till all this trouble is over, and when you have no gun I'll tell you something."

Miguel only laughed. "You will have a gun yourself before nightfall, José," he answered, and all the men joined in the laughter that followed. The officer came out of the house and the *padrecito* was with him. José felt the tears running down his cheeks, but he said nothing.

"Take him along with you," said the officer, pointing to the priest; and then, pointing to José, "Give this fellow a gun—we need men."

The next morning José was in the barracks of the city ten miles from San Marcos. The barracks had formerly been a convent. Now its cleanliness had disappeared, and the convent, filthy in the extreme, was fit only for the filthy men who occupied it. José found a shady place, however, outside, and a little time to sleep. At least, he tried to sleep, but somehow he could not. He remembered Carlotta's scream when he was taken away; and then, too, he remembered that the *padrecito* was a prisoner in the cellar of the convent. No, even now they were taking the *padrecito* out, and some of the officers were placing a table in the center of the patio as if something important was to happen. The *coronel* came from the convent and sat at the table with four other officers. The *padrecito* stood before him guarded by the ragged soldiers holding guns. José's ears were all intent.

"You are the priest of San Marcos?" said the *coronel*.

"I am," the *padrecito* answered. "Do you know that you have been ordered to pay \$5,000 in gold?"

"So I have been informed."

"And you have refused to pay it?"

"I have no money." (Concluded on page 18)



The Dilemma of José

(Continued from page 17)

"You have no money? Yet you have been living on the fat of the land. You have been drinking chocolate while others drank only water. You have been abusing your power as a priest, and you have been letting your people suffer. Where is your money? The Revolution needs it."

"I have never abused any power," said the *padrecito*. "I never had any to abuse. I have had no chocolate. I have lived as poorly as any of my people. I have spent my money for the orphans. The money came to me from my father. I have never taken anything from the people. Their little offerings would not have supported me. I told you the truth when I said I had no money. I have not one peso. How, then, can I give to you?"

"We know that you have money. You will give it to us or you will be shot. Take your choice. The time has come when the Revolution is not going to have any more patience with you priests. You pay or you die."

"Then there is nothing left for me but to die," answered the priest. "When must I die?"

"Immediately. There is no need of waiting any longer. If you will not pay, your sentence will be pronounced. Will you pay?"

"I can not—I have no money."

The *coronel* turned to the captain who had arrested the priest and said to him: "Take him outside the city and shoot him. The rest of you may go. Six men will be sufficient for the job."

The *coronel* arose and, with his officers, went into the convent. The captain took six men, bound the arms of the priest and gave the order to leave the patio. The terrified José arose to follow. But, as the men were leaving the courtyard, the captain noticed José and laughed: "You are the fellow who defended the priest yesterday. Very well. Miguel, you step out and let this fellow step in. I will give you the pleasure of shooting the man you defended." The terrified José stepped into the line and walked along, touching the very arm of his friend as they went through the street. As the priest walked on, the tears rolled down his cheek. José whispered to him: "I know why you cry, *padrecito*. José is here, but what can he do?"

"You can do nothing, José," answered the priest, "and I am not crying because I am going to die. I am crying because I can not go to confession."

"Why can you not go to confession?" asked José.

"Because another priest would be shot if he dared to hear a confession."

"But perhaps he could walk with you outside the city," answered José, "and could talk to you as you went along. Would that be enough?"

"Yes," answered the *padrecito*, "that would be enough."

"Where is there a priest?" asked José.

"There is one at the Calle Juaraz, 42."

José turned to the captain and asked if he would speak with him for a moment in the rear. At the same time José began to feel in his pockets. The captain understood. José gave all that was in his pockets to him, just ten pesos, and the sad procession stopped at the Calle Juaraz, 42. The captain entered and returned with a frightened-looking man who was not dressed as a priest, but the *padrecito* seemed to know him. The captain gave orders that the men should fall back and let the two priests walk together. As they marched along the street, they were in earnest conversation. José knew that the *padrecito* was confessing.

When the procession arrived outside the city, and near to a house that had a stone wall and no windows on one side, the captain ordered a halt. The priest who came out of the house on Calle Juaraz then lifted his hands and made a sign over the other. The ragged soldiers instinctively took off their hats. The captain turned his head away; he did not want to see a violation of the revolutionary code, for the hearing of confession, even to the dying, was punishable by death. When they came to the wall the *padrecito* was placed against it, and his friend withdrew a short distance, after lifting his hands again over him. The captain had a handkerchief in his hand, but the *padrecito* waved him away.

"I am a Mexican," he said, "and I can die like a Mexican. I am a priest, and I am going to my Master. I am not afraid to look at the death that will send me to Him."

The officer then lighted a cigarette.

"You can save yourself, you know," he said.

"If you will pay the \$5,000 in gold that the *coronel* demanded."

"What I said to the *coronel* is still true," answered the priest. "I have no money. I could not give him a peso. All I have is my life, and I will not have that very long."

José's heart was beating very rapidly with the excitement that was running through him. How could he fire on the good *padrecito*? Then here was that mocking captain who had taken his friend, and from whom José had to buy, with his poor ten pesos, the privilege of the priest's last confession. José hated that captain.

José resolved that his bullet would not enter the *padrecito*'s heart, for he would fire in the air. He was afraid of these soldiers before, but now he saw that they were sorry for the *padrecito*. He computed the distance on the wall, so that his rifle would not appear to be raised too high; but found his hand trembling, so that he was afraid it would go off too soon. The face of the *padrecito* was very much resigned, and José thought that he looked more like the young priest that he had known in the orphan asylum. There the *padrecito* had come very often—every day. He used to gather the little ones around him for catechism. He had always liked José especially well; and José had always liked him. The *padrecito* had a strange sort of candy that he used to bring to the children, and José always had the largest slice. It was made of fruit soaked in sugar and then compressed into a brick. José thought it funny that the thought of the candy came into his mind. It seemed hard to José that his friend should be shot. He had never known him to do anything but good. This revolution was a strange thing, anyhow. Why should people have revolutions? The sun was shining. There was always a shady place on the side of the patio and there was always Carlotta. Ah! Carlotta. José thought of her. What would she think about the men who were to shoot the *padrecito*? What would she think of José himself? José saw red. In a flash he had made up his mind. The captain stood to one side with his sword drawn and held it in his right hand. In the left he carried his cigarette. José kept his eyes on the captain as he lifted his sword.

Straight along the barrel José ran his eye. The life was not pointed at the *padrecito*'s heart. The sword of the officer fell, and the word of command was shot out of his lips. Five bullets went into the *padrecito*. But José's rifle had swung around like a flash and stopped when the sights covered the Captain's breast. One bullet, José's, went into the captain's heart. The *padrecito* dropped with a prayer. The captain dropped with a curse. In an instant José was running along the road toward San Marcos. The soldiers grounded their guns and, blinded with tears, let José go. There was no one to command different. They knew of certain *padrecitos*, too.

One ever saw José after that, except Carlotta, and she never told. She couldn't, for she left with José.

An Easter Song

By M. I. SMITHSON

Softly, slowly breaks the morn across the eastern sky,
While before the wak'ning dawn the moonbeams fade and die.
Calmly float the eudletts now to meet the coming day,
Tinged with morning's rosy hues, the sun-god's bright'ning ray.
And the wild birds' first glad notes through woodlands sweetly ring,
Flitting fast from tree to tree, their morning songs they sing.
What do sun-kissed cloudlets soft and joyous wild birds say?
All bid us now, "Awake, rejoice! Behold, 'tis Easter day!"

By Griets and Fears

By EDWARD F. GARESCHÉ, S. J.

How stirs the mother's heart, when we alarms,
His fancied woes and fears and thy harms
Drive her dear babe to huddle in her arms!

Rabboni, Thou with more than mother's art
By griets and fears dost bring Thy sons apart
From the rude world to shelter in Thy heart!

Books on Mexico

INSTRUCITIVE
AND
INTERESTING

The Book of Red and Yellow

By MARG. KELLEY, President of The Catholic Church Extension Society. In the best and fullest book of information on the religious question in Mexico. This book gives facts, figures and proofs. It treats the question exhaustively. You need it. The new part contains a reply to Luis Cabrera, the Minister of Finance in the Carranza cabinet.

The truth is told in an amendment entitled "An Open Letter to American Masons," on the relation of Masonry to the Revolution; but without abuse or anger. You can show it with pride to any American Mason—and you ought to. Help spread the truth by distributing "The Book of Red and Yellow" among your non-Catholic friends. Meet the accuser with the facts.

"The Book of Red and Yellow" mailed to any address for 35c.

Write for prices in quantities.

A Daughter of Mexico

An Historical Romance, by Dr. A. E. BREEN. This romance is founded on historical documents. The leading characters plunge into the stirring events of the Mexican Revolution, and, by the contrast of their noble lives with the dark deeds of the revolutionists, illustrate the beauty of virtue and the infinite value of the Catholic Faith.

This book is bound in cloth and contains 346 pages. Price, \$1.50 net.

Benighted Mexico

By RANDOLPH WELFORD SMITH, is a first-hand analytical study of conditions in that darkest land from the period of Madero's assassination to the midsummer of 1916.

The author has told the dire tale of the land's benightedness with vivid picturesqueness and a verity that is not to be questioned. There is no phase of the wonderful history from Cortez to Carranza that is not touched upon. The author's narrative is one of inviting and fascinating interest to every student of humanitarian and governmental problems. Cloth. Large 12mo. \$1.50 net.

A Diplomat's Wife in Mexico

By EDITH O'SHAUGHNESSY (Mrs. Nelson O'Shaughnessy). Here for the first time—written from the inside—is the truth of what went on behind the scenes before the breaking off of relations between the United States and Mexico. What Americans in Mexico City feared; what diplomats thought of our policy; accounts of personal relations with statesmen, soldiers and sailors; with Huerta, Lind, Admiral Plow and others, in hours when a diplomatic slip might mean war—all these make the book, written, at the time the events took place, by the wife of the American Chargé d'Affaires, a contribution to American history, a book to arouse much discussion.

The letters began at Vera Cruz on October 8, 1913, and cover all the dramatic periods of the Mexican situation to the Tampico incident, also an account of the occupation of Vera Cruz.

Illustrated. Crown 8vo. Cloth. \$2.00 net.

EXTENSION PRESS
103 Brooks Building CHICAGO

Uncle Frank's Mary

By CLEMENTIA, Sister of Mercy



Brinful of interest from cover to cover, delighting the reader with its wonderful surprises cropping up in the most unexpected places, this book is read with special avidity by young and old, who eagerly follow the little heroine, as beautiful in character as the exquisite frontispiece portrays her, from the very first chapter, through sunshine and clouds, tempest and calm, to the glorious rainbow ending, when they lay down the book with a sigh of regret that the last chapter has come to a close.

Printed from large, clear type on a superior quality of paper. Attractively bound in cloth, stamped from unique and appropriate dies. 12mo. Price prepaid **\$1.35**

If you wish to have us mail this book to a friend enclose your card and we will gladly do so.

EXTENSION PRESS
230 BROOKS BUILDING CHICAGO, ILL.

CHAPTER XII.
A CONJUGAL DISCUSSION.

MR. PRESCOTT jogged home as fast as Strong Will could be induced to carry him, and, dismounting in the yard, went at once in search of his wife. He was told that Lady Lavinia was in the wild garden, and, on following her there, his irritation, if possible, increased to find that Christopher and Susan were in her company.

Lady Lavinia, comfortably installed in a garden chair, was, in fact, superintending the operations of the young people. Christopher, mounted on a ladder, was constructing an archway out of some rustic boughs, while Susan, standing beside him, was handing him hammer and nails as he required them. It was all very pleasant and idyllic, and if Christopher had been heir to ten thousand a year, Mr. Prescott would have thought it a charming scene. As it was, he approached with a lowering brow.

"I was looking for you, FitzPatrick," he said. When the Squire was out of temper he addressed Christopher in this fashion. "I have been down to your house, and your sister told me you had gone to see Wainwright."

"I found Wainwright had gone to Liverpool," rejoined Christopher. "As I had finished my own share of work this morning, I thought I might make myself useful here. Do you want me for anything else?"

"Er—I rather wanted you to go over that drainage scheme with me," said the Squire.

"Oh, Daddy," exclaimed Susan, "Drains! on such a lovely day. Do let us finish the archway."

"Yes," said Lady Lavinia. "Really, Robert, it would be a pity to interrupt Christopher just at this stage. I have had my garden chair carried here in order to advise them, too. If it is damp to-morrow I may not be able to come out—a little more to the right, Christopher."

"Do you want another nail?" asked Susan.

She handed him one as she spoke, with a smile, and Christopher smiled too, as he took it from her hand.

Mr. Prescott frowned heavily as he walked back to his wife.

"Lavinia," he said, in a low voice, "do you notice the understanding that seems to exist between those two?"

"Really, Robert, what nonsense!" exclaimed Lady Lavinia, tartly. "I have been sitting here all the time. You will put things into their heads if you don't take care. As it is they're perfectly friendly and natural. In fact, I should say rather indifferent to each other than otherwise."

"H'm," said the Squire, that's not my opinion. However, don't say I didn't warn you, Lavinia. One of these days there will be a double marriage, and then how will you like it?"

"A double marriage!" exclaimed Lady Lavinia. She got out of her wicker chair and took her husband by the arm. "We had better walk toward the house," she said. "we can't discuss these matters here. A double marriage! Perhaps you'll kindly explain yourself, Robert."

As soon as they found themselves in the shrubberies, screened from the young people's eyes, Mr. Prescott consented to enlighten her.

"What do you suppose I found Cuthbert doing just now?" he asked.

"Oh, my dear, how tire-

Sealed Lips

By M. E. FRANCIS

[ALL RIGHTS RESERVED. COPYRIGHT IN THE UNITED STATES.]

Author of "In a North Country Village,"
"Margery o' th' Mill," etc.

ILLUSTRATED BY JAMES H. CRANK

SYNOPSIS OF PRECEDING CHAPTERS

CHristopher FitzPatrick, a young Irishman of good but impoverished family, accepts the post of land agent to Squire Prescott, a Lancashire landowner, whose wife, Lady Lavinia, is a distant relation of his. Joan Prescott, a straightforward girl, suspects that her elder sister, Susan, is keeping up a clandestine correspondence with a certain Dick Travers. Lady Lavinia takes the Squire's only son, Cuthbert, with her to call on the new land agent. They are surprised to find that he has brought a girl, Oonagh, with him. Oonagh is Christopher's sister; she is soon on terms of intimacy with Cuthbert. The new arrivals lunch with the Prescots, and Susan asks Christopher to help her with her garden. Asked as to Travers, Christopher states that he has "no friend of that name." Joan tries to protect Christopher from the wiles of Susan, but is misunderstood. Oonagh, out on a shooting trip with Cuthbert, climbs a tree and is caught by the Squire. Joan demands of Susan's maid the letter she is about to mail to Travers; Christopher sees the address and thinks Joan is carrying on a flirtation with Travers; Susan refuses to explain.

some you are! Do say what you've got to say and have done with it."

"Well, Lavinia, I went to the Cottage to look for Christopher FitzPatrick, and I heard what I took to be a lad, whistling. It turned out to be the girl Oonagh, who was perched in an apple tree."

"She was whistling?" asked Lady Lavinia. "Christopher must really keep her in better

order. Well, what was Cuthbert doing?"

"Cuthbert," said Mr. Prescott, slowly, "Cuthbert was hiding—where do you suppose he was hiding? I will tell you, because you could never guess. He was hiding in the pigsty!"

"Nonsense," said Lady Lavinia. "He was," said Mr. Prescott, impressively. "He had been previously cleaning it out. I saw what I imagined to be a yokel in the act of doing so, and reprimanded Oonagh for the bad taste she displayed in behaving in such a hoydenish fashion before a man of the kind. Then Master Cuthbert thought it was time to show himself."

"Robert, you amaze me!" said Lady Lavinia. "Cuthbert—Cuthbert doing such a thing!"

"You who know Cuthbert so well," resumed the Squire, "and know how fastidious he is, must realize that a very strong influence must have been at work to induce him to clean a pigsty. In my opinion the influence is love. That boy of ours is wild about that little Irish tomboy, Lavinia. Now you know, and perhaps you may agree with me that it is time to take some action."

They stared at each other blankly. Neither of them possessed a grain of humor, and the vision which the father's words had conjured up of the elegant and correct Cuthbert placing himself voluntarily in so incongruous a situation evoked no glimmer of amusement in either. Mr. Prescott considered it a serious matter; Lady Lavinia called it lamentable.

"The first thing to do," said Lady Lavinia, "is to speak to Christopher."

"Certainly, my dear," agreed the Squire, "I'll go back and call him now, and hadn't you better say a word to Cuthbert?"

"No," said Lady Lavinia, firmly. "Cuthbert can be very obstinate sometimes, when he takes a thing into his head. My dear, I think any imprudence on our part might produce the contrary effect to what we wish for. We mustn't seem to take it seriously—it's only a fancy, and will soon wear away. I'll get Wimborough to take him away yachting somewhere."

"And meanwhile we'll get rid of the FitzPatricks," said Mr. Prescott, in a relieved tone.

"Not a word about that, yet," said Lady Lavinia, quickly. "Make them out martyrs and you'll spoil everything! No, keep the boy away, keep him distracted, keep him amused, and the thing will die of itself. Cuthbert quite realizes what he owes to his position. Besides," said Lady Lavinia, firmly, "I don't think it would be quite just to make Christopher the scapegoat. He is a good, reliable young man, and does his duty very well. Just intimate to him that he must look after Oonagh better, and that you don't think it quite right for Cuthbert to be in such an equivocal position, etc. Be tactful, my dear Robert, and don't seem to attach too much importance to the whole business. As for Susan, I must try and give her a week or two in London; that will soon alter her point of view."

"I hope so, I hope so," said Mr. Prescott.

He turned away, summoning Christopher to descend from his ladder, with an expression of such portentous severity that the young man flushed with resentment, and a certain sense of apprehension.

Susan, filled with curiosity, betook herself to the path which she knew he must



"Do you mean we are to countenance her engagement to that absolutely penniless FitzPatrick?"

traverse on his way to his home, and after waiting about for some time, described his tall figure hastening toward her.

He started as he caught sight of her, but did not seem to wish to stop, until she placed herself in front of him.

"What is the matter, Christopher? What has Daddy been saying to you?"

"Mr. Prescott has been putting me in my place," said Christopher with a forced smile. "It's all right, of course. I have been a bit of a fool, and Oonagh hasn't shown much sense, either."

"Oh, don't bother about Oonagh," said Susan, impatiently. "What has he been saying about you?"

"Never mind what he said," returned Christopher. "I don't think I can tell you."

Susan came a step nearer; her eyes were shining, her lips parted.

"Was it anything about you and me, Christopher?" she asked.

His heart gave a great throb, and then some of Mr. Prescott's accusations returned to him with a sharp sting: "Taking advantage of your position . . . Betraying my trust in you . . . Imposing on a young and inexperienced girl!"

Mr. Prescott had apparently not been tactful, and certainly had overstepped the limit laid down for him by his wife. Not only had he dealt somewhat drastically with the business of Oonagh and Cuthbert, but he had stated in unmistakable terms his opinion of the growing intimacy between Susan and Christopher. The phrase which rankled most was the last one: "Imposing on a young and inexperienced girl!"

If Christopher had forgotten himself to such an extent as to justify that accusation, he must pull himself together now. After a momentary pause, he returned, with a clumsy attempt at lightness:

"He said enough to make me realize that you mustn't take me for any more drives." He paused again, and then made up his mind to manage with his own hands the budding romance.

"I have got my living to make," he added; "I mustn't take risks." He looked away, for he could not bring himself to meet Susan's eyes. She stood for a moment, as if waiting, and then turned sharply and ran toward the house.

"I have done it now!" said Christopher. Yes, he had let her think him a mercenary coward who valued his own advantage more than her love; he had done it purposely, in order to destroy the feelings which he now told himself he should not have called forth. He would have sacrificed anything in the world for the chance of winning her, yet he had deliberately erected this barrier between them.

CHAPTER XIII.
SUSAN REBELS.

LADY LAVINIA came down to breakfast in what seemed a very amiable mood. She was full of delightful plans and projects, she told her family, but she would say no more until they had matured. Still, Susan might be thinking over what she would like to wear if she went to Court.

"Really, it is quite time that you should be presented," said Lady Lavinia. "I think we might be able to manage it this year. I think so; but we must weigh the pros and cons."

"Oh, Susan, you'll love that, won't you?" asked Joan, clapping her hands.

"I suppose Joan's too young to be presented at the same time," suggested her father. "Otherwise we might have got it all over together."

"Joan, of course, is much too young," said her mother, decidedly. "Another lovely day! What are you all going to do to-day, dears?"



"I—er—er—delivered what seems to have been a rather unnecessary warning."

"Nothing particular," said Susan, listlessly. She had expressed no rapture at the dazzling prospect held out by her mother.

"I shall paint my rabbit-hutch," said Joan.

"Dear me, how very strenuous!" commented Lady Lavinia. "And what do you intend to do, Cuthbert?"

"I'm going to do some whitewashing," said Cuthbert, firmly.

"Whitewashing!" ejaculated his mother, with an affected laugh. "What a curious idea!"

Mr. Prescott, with heavy sarcasm, inquired if he was going to whitewash the pigsty he had cleaned out the previous day.

Cuthbert looked at him with grave dignity: "I may do that later on," he replied. "I'm going to do the hen-house to-day."

"At the Cottage?" inquired his father, politely.

"At the Cottage," echoed Cuthbert, in the same tone.

Susan looked up, with a sparkle in her eyes: "Bravo!" she exclaimed. "I don't offer to come and help you because I feel quite sure you'd rather I didn't."

Joan, after one startled glance, pretended to be absorbed in feeding the dog.

"Can I have some more tea, Mother?" asked Cuthbert, passing his cup.

"Certainly," said Lady Lavinia.

An unbroken silence continued until Cuthbert had disposed of his tea, after which, rising with as casual an air as he could assume, he went out of the room, followed by Joan. Susan remained in her place; her elbows were on the table, and she rested her chin in her hands, looking with dancing eyes from her father to her mother. She knew very well that the worthy couple were only awaiting her

Mr. Prescott joggled home as fast as Strong Will could be induced to carry him.



departure to decide upon some plan of action with regard to the recent developments.

After a pause, as no one spoke, she herself broke the silence.

"Daddy, Mother, I never imagined you would have been so wise," she said. "I fully expected to hear you forbidding Cuthbert to do his whitewashing."

Mr. Prescott cleared his throat.

"I'm glad you see fit to approve of us," he said, sarcastically. "Certainly young people of the present day have curious ideas of their rights and liberties. If I had ventured to criticize my father's actions in so important a matter—"

"I wasn't criticizing—I was commending," interrupted Susan. "I think you ought to be very glad that Cuthbert can amuse himself in so simple a way, and with such a nice girl as Oonagh. Young men of his age don't always amuse themselves so innocently."

"My dear!" exclaimed Lady Lavinia. "You know it's true," rejoined Susan, with gathering heat. "All the same, I can't see why, if Cuthbert whitewashes Oonagh's hen-house, Christopher should not have been allowed to finish my arch. It's all so—so shortsighted of you," exclaimed she. "You don't seem to realize that we've only one youth and that we want to enjoy that."

"Really, Susan," ejaculated Mr. Prescott. He thought Susan's sentiments positively shocking.

"If you pull the strings too tight, they'll snap," exclaimed Susan. "I can't help saying it—it's silly! You know

well, Mother, and Daddy might know too, that there is one man I care for, and only one. I love Dick Travers, and he loves me; yet you broke off our engagement for the most foolish reason in the world—because you didn't know who his grandfather was. You saw he was good-looking, presentable, nice, and rich, very rich—everything that any sensible girl could wish for nowadays; yet, without the slightest regard for my feelings, you send him packing, and you bury me alive in this hole, where I never see any one younger than fifty, except Christopher." She paused, and then said deliberately: "Christopher is very nice, too. We know all about his grandfather."

"What do you mean?" faltered Lady Lavinia.

"I mean I'm not going to waste my whole life waiting until some exceptional parti finds his way to our Sleepy Hollow," said Susan, firmly.

"I dare say I should make quite a good wife for a poor man. If you sack Christopher, he and I might go to the colonies."

"Susan," said Mr. Prescott, "this is—this is most unprecedented behavior. I—"

"Wait a bit, Robert," said Lady Lavinia. "Susan's not quite herself this morning. We must have a little talk presently, Susan dear. Go and lie down, child. You are quite flushed; I'm sure your head aches."

"No, but my heart does," exclaimed Susan; then she burst into tears. "Oh, Mother, why can't you let me live my own life?"

"Hush, hush, my dear, hush. Come upstairs with me now and lie down. When you are calmer, we'll talk over matters."

She led the girl, still sobbing, from the room, and after a long interval returned to Mr. Pres-



cott, who sat meanwhile vainly endeavoring to fix his thoughts on his paper.

"Robert," said her ladyship, closing the door carefully, and drawing a chair up beside his, "do you know I'm afraid we shall have to give in to that child?"

"To Susan?" exclaimed Mr. Prescott. "Do you mean we are to countenance her engagement to that absolutely penniless FitzPatrick? Do you seriously contemplate her going to the colonies?"

"Nonsense!" exclaimed Lady Lavinia. "Can you imagine for a moment Susan as a poor man's wife? No, but I think we shall have to recognize her engagement with young Travers. You know I told you before I had misgivings on that point. The young man is quite well off at present, and will even be better off at his father's death. Susan herself will take her natural place in society; and it doesn't matter so much about the young man's people not being up to the mark, as he himself is presentable and well-educated."

"My dear Lavinia, this is very weak of you," said Mr. Prescott, but his tone clearly expressed that he himself was giving way. After a gloomy pause he continued: "I quite see you'll soon ask me to consent to an engagement between Cuthbert and Oonagh."

Lady Lavinia shook her head. "That is quite a different matter. I think there was a good deal in Susan's remark. I really don't know where she has picked up so much worldly wisdom, but certainly a great many men do amuse themselves in very funny ways. Cuthbert will soon tire of whitewashing pigsties and hen-houses. I'll try to arrange that yachting expedition. Not too suddenly, so as not to arouse his suspicions. I quite see Susan's point: if we thwart him too obviously it may be a case of 'out of the frying-pan into the fire.'"

"These are very strange times," said Mr. Prescott, pushing back his chair and rising. "I must see the modern outlook seems most reprehensible."

"You must take the times as we find them, nevertheless," said Lady Lavinia. "Well, Robert, I may tell Susan that she can write to Richard Travers and ask him to come here? You can inquire into his affairs, and if all proves satisfactory I presume they may consider themselves engaged?"

"My dear, you have already conceded so much that I presume she considers herself engaged already," rejoined Mr. Prescott. "But, yes—I suppose she had better tell him to come."

CHAPTER XIV.

MR. PRESCOTT ANNOUNCES SUSAN'S ENGAGEMENT.

CHRISTOPHER was at work in the office; that morning he had not considered it necessary to lock the door, according to the resolution he had taken during the days of his initiation, in order to guard against the too welcome intrusions of his cousins. He was a little surprised, however, when this door was opened unexpectedly, and Mr. Prescott entered.

After the severity of his employer's lecture on the previous day, he was unprepared for the affable invitation to lunch which ensued, and which he declined, on the plea of having promised Oonagh to return for that meal to the Cottage. As a matter of fact, he felt that the tantalizing proximity of Susan, under the existing circumstances, would be more than he could bear.

"I am sorry you can't come," said the old gentleman, graciously. "The fact is, I find I was under a misapprehension yesterday. I—or—er—delivered what seems to have been a rather unnecessary warning. However, in view of what passed between us, and in order to avoid any possible misunderstanding, I wish to tell you at once that my daughter Susan is engaged."

Christopher turned white, but gave no other sign of emotion. After a pause he said:

"May I ask who is the happy man?"

"His name is Travers," returned Mr. Prescott, pompously; "Richard Travers. I am not acquainted with him myself, but—". He broke off, for Christopher was gazing at him with such an extraordinary expression that he was taken aback.

"Richard Travers!" said Christopher, slowly. "Is it possible?"

Mr. Prescott gazed at him in amazement. Christopher's face, which had before been pale, was now ashen; it had even aged suddenly; beads of perspiration stood on his brow.

"What's all this to-do about?" exclaimed the elder man, sharply. "Do you know Mr. Travers?"

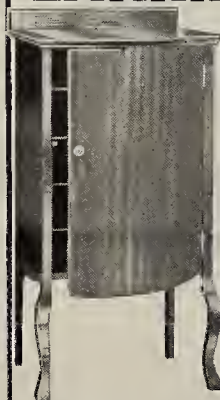
(Continued on page 36)

Given To You WITHOUT EXPENSE

THIS solid Oak, Upholstered Rocker or this splendid Music Cabinet would cost you \$8 or \$10 at retail! We give either with a \$10 purchase of Larkin Products. In other words, by buying some of your daily household supplies from Larkin Co., the saving you make by



LARKIN FACTORY-TO-FAMILY DEALING



is given you in the form of this furniture or a thousand and one other Premiums of your selection, many nationally advertised lines.

LARKIN PRODUCTS

number over 600 and consist of Foods, Soaps, Toilet and Pharmacal Preparations, Cutlery, Hardware and Stationery, Dry Goods, Notions, etc., all of the highest quality.

SEND FOR SPRING CATALOG IT'S FREE

Brimful of splendid offers. Everything clearly explained, including our money-back guarantee which enables you to Try at Our Expense \$10 Worth of Larkin Products and a \$10 Premium of your selection. Pay if pleased. Ours is the solution of the high cost of good living. Mail coupon TO-DAY to nearest address.



Larkin Co. CHICAGO PEORIA
BUFFALO

Please send me your Catalog No. 33.

Name.....

Address.....

G.P.-350.....

BRUNSWICK
HOME BILLIARD TABLES



Someone Says
"BILLIARDS!"
and out comes the
Brunswick Table

Folded up in a closet or in any spare space the "Quick Demountable" Brunswick Home Table is triumphantly brought forth by eager hands and set up in the center of the room. It is only the work of a minute to push back the chairs, rack the balls and fire the shot that starts an evening of royal sport.

Carom and Pocket Billiards never tire—their charm is endless. To live a healthy, worry-proof life, to keep boys home—install a scientific Brunswick Home Billiard Table!

Regulation "Grand," "Baby Grand" and "Quick Demountables"—a size for every home. Beautiful oak and mahogany, accurate angles, fast ever-level beds and quick-acting Monarch cushions. Complete Outfit of Balls, Cues, etc., included free.



Write for Catalog

See these tables in photographs of homes like yours.

Get our low prices, easy terms and home trial offer.

All contained in our interesting color-catalog—"Billiards—The Home Magnet."

Send the coupon or write for a free copy today.

The Brunswick-Balke-Collender Co.
Dept. 49 W, 623-633 S. Wabash Ave.
CHICAGO

The Brunswick-Balke-Collender Co.
Dept. 49 W, 623-633 S. Wabash Ave., Chicago

Send free, your color-catalog—"Billiards—the Home Magnet."

NAME.....
ADDRESS.....



These men are the unmarried help on an American plantation in Mexico, photographed in front of their bachelor quarters. They are contented, well clothed, well housed and well fed.

Mexican "Peonage"

By EBER COLE BYAM

THE subject of "peonage" in Mexico is one that has been variously stated by American writers, and usually with the main purpose in view of making something spectacular out of it. The American people have always pretended a huge sympathy with "down-trodden and oppressed peoples," and particularly so when a revolution has been started on this pretext, and the further excuse that somebody has been "enslaved." Therefore, they have listened with melancholy pleasure to the tales of Mexican "industrial oppression," because such tales agreed with and excited their sympathy.

For "business" reasons, such conditions as those existing within the borders of the United States are not discussed; in fact, they are very unpopular subjects among a certain brand of politicians—principally Southern.

Peonage has been widely advertised during the last six years of revolutionary activity in Mexico, and has been offered as one of the great contributing causes to the upheaval which has turned that unfortunate country into a shambles. It has been held up before the American people as being universal in that country, and it has been taken for granted that the "victims" of the system were practically slaves, and that it was, in fact, the common lot of all Mexican laborers.

The word "peon" in the Spanish language means "a person on foot," and generally one employed in unskilled day labor. A section-hand on the railroad, a pick and shovel man in excavation work, etc., would be termed a "peon." It is with this meaning that the word is used in Mexico and it does not in any sense imply servitude.

"Peonage" in the Spanish language means "a multitude of people on foot. . . . The body of peones who work at once on the same place." This word "peonage" has been borrowed by Americans, who have attached to it a meaning not its own. This was done to give name to a system existing universally throughout the Southern States of the United States. It is a system whereby the laborer is given an advance of wages or credit, which he later pays back in labor or in crops, or both. Its operation necessarily permits of evil practices; it is wholly indefensible, and the greatest loser by it has always been the planter who extended the credit. In Mexico the laborers in certain localities are accustomed to it and have always insisted upon it. In other sections of Mexico it is altogether unknown. As a matter of fact, the populous districts of Mexico are quite unfamiliar with it. Indeed, it may be said that its practice is much less in proportion to the population in Mexico than it is in proportion to population in the United States.

The Southern negro in the United States is well known for his characteristic of working only part time. He receives his wages Saturday night and does not show up until the following Wednesday. It is so in Mexico. The Mexican is

content with a small sum for his maintenance, and with this he need work only part time. It, therefore, happens that when the laborer calls for a loan or an advance of credit at the store, and pledges his crop or his labor, he becomes party to a contract that calls for him to labor the ordinary working days of the week until his debt is paid. To those at all familiar with Southern labor conditions it is a matter of common knowledge that negroes can not be depended upon for work unless they are "in at the store." The abuses possible in such a system are obvious.

In portions of the States of Vera Cruz, Tabasco, Chiapas and Campeche, peonage, or the system of advancing wages to farm laborers, was common. The laborers insisted upon these advances as a preliminary to engaging to work, and their only complaints about the system were those occasioned by the disinclination of the planter to be more liberal in his advances.

The practical viewpoint of the "peon" is evidenced by the ideas prevailing among them at the time of the accession of Madero. They were assured that their accounts were to be cancelled and that they were to be free—to incur new obligations. Madero refused to cancel the debts and so they were disillusioned. But Carranza issued a decree cancelling all the debts, and since then they have been trying to borrow anew, which is not permitted, and to find employment—which can not be found.

Many Americans in Mexico heartily disliked the system for many reasons, principally and practically because it kept a large amount of capital tied up in an unrealizable asset. Many of them succeeded in inducing an occasional laborer to forego credit and be content with his weekly wage. Unfortunately, the result usually obtained was that the laborer worked only part time.

Peonage in Mexico did not mean a low rate of wages, and, as a matter of fact, the average laborer or peon, or indebted servant, received frequently as much or more than his fellow workers in other districts where "peonage" was unknown. For example, the writer was employed, some twenty years ago, on a certain plantation, or hacienda, where the "peons" received forty-five cents per day in wages, and, in addition, were given houses to live in, and food for themselves and their families. They were permitted to keep all the domestic animals they cared to own, and, by this means, drove a thriving business with the plantation headquarters and the neighboring village. They were permitted to make as large a corn and bean patch as they cared to cultivate. The limited stock of goods in the "store" was sold at prices no greater than charged in the village. The estimated cost of a ration for a family was fifteen cents per day, so that the laborer received, in reality, sixty cents a day for his labor, plus the use of house and land. In ten years this wage had practically doubled.

Far from considering his condition as "deplorable," the "peon" looked upon such employment as "steady," because those not so employed were

"casual" laborers, working only on occasion. Furthermore, they really considered their "accounts" as an indication of their financial and social standing. On more than one occasion the writer has heard individuals boasting of how much they owed, as evidence of their industry and, particularly, of the confidence reposed in them.

When the system prevailed, it was customary for the laborer, if dissatisfied, to call for his "carta cuenta," or statement of account. Custom decreed that this be given him and he then went forth to seek a new creditor. He never had to look far. In fact, one of the prolific sources of discord among Mexican planters, where this system of "peonage" prevailed, was the varying schemes devised to entice laborers away from other plantations. In a measure the system was self-adjusting—the "thrifty" laborer hesitated to ask too great advances, and the planter hesitated to grant too great advances to the "shiftless."

As a matter of fact, the system was gradually disappearing from Mexico, and in time doubtless would have been found, as in the United States, only in those sections noted for their ignorance and backwardness.

To urge peonage as a pretext for revolution in Mexico is an exceedingly dangerous precedent for Americans, especially for those living in the Southern States. If Mexico deserved a revolution because some of its ignorant laborers were in "peonage," the same can be urged with much greater justice for the negroes in the Southern States. In those commonwealths the blacks are "peons" to an extent involving vastly worse conditions and vastly greater numbers than was ever dreamed of in Mexico.

As indicating the labor conditions in our own Southern States, the following advertisement appearing in the *Atlanta Journal*, May 8, 1914, is illuminating:

"\$25 REWARD.

For return of Walter Banks, young negro, about twenty-five to twenty-eight years old, about five feet ten inches tall, weight 240 or 250 pounds, raised at East Point, thick lips, and has big eyes. Will pay \$25 for this negro delivered to Estes Bros., Gay, Georgia."

How would Southern politicians like to see a revolution started by socialistic agitators among the blacks of the South, which would have as its object the cancelling of all debts and the killing or driving out of all the big land owners and the division of their properties among the negro "revolutionists"? Such an enterprise surely would be very unpopular among the Southern aristocracy. It would be especially so if some foreign government were to arm the blacks and coddle their socialistic leaders and condone their bloody deeds. If, in addition to this, the foreign government were to assist in the overthrow of the established government at Washington, it would be called the vilest act ever committed by one state against another. For an unprejudiced mind possessing a knowledge of current history, the parallel need be extended no further.

If you are not a subscriber and are interested in the Mexican situation send us fifty cents for the next three issues of EXTENSION MAGAZINE, which will contain additional articles about Mexico. Address: EXTENSION MAGAZINE, Subscription Department, 223 W. Jackson Blvd., Chicago, Ill.

Mother Love

By REV. JAMES B. DOLLARD

I dreamt I was a frightened little boy running to mother's arms. All was well; There was the farm-house door, and just inside She would be waiting with her hands outstretched

And love-light in her eyes, to comfort me. And I would lie contented on her breast Until my sobbing ceased. And she would kiss My tearful eyes and call me loving names—"Alanna bawn! alanna dhas mechree!" Yes, I was hurt, but all would soon be well—What is it? God! A dream, a dream, you say! There is no home—no mother—I am old, And she is dead and gone this many a year! Under the graveyard mold! She can not hear—Think you she can not hear?

Ah yes, she hears!

She comes! I feel her arms about me now—Her kisses on my face. Her tender voice Is crooning once again: "Alanna bawn, Avic machree! mocushla bawn esthore!"

Why Live An Inferior Life?

I know that I can easily, quickly and positively prove to you that you are only half as alive as you must be to realize the joys and benefits of living in full; and that you are only half as well as you should be, half as vigorous as you can be, half as ambitious as you may be, and only half as well developed as you ought to be.

The fact is that no matter who you are, whether you are young or old, weak or strong, rich or poor, I can prove to you readily by demonstration that you are leading an inferior life, and I want the opportunity to show you the way in which you may completely and easily, without inconvenience or loss of time, come in possession of new life, vigor, energy, development and a higher realization of life and success.

BECOME SUPERIOR TO OTHER MEN

The Swoboda System can make a better human being of you physically, mentally and in every way. The Swoboda System can do more for you than you can imagine. It can so vitalize every organ, tissue and cell of your body as to make the mere act of living a joy. It can give you an intense, thrilling and pulsating nature. It can increase your very life. I not only promise it, I guarantee it. My guarantee is unusual, startling, specific, positive and absolutely fraud-proof.

WHY TAKE LESS THAN YOUR FULL SHARE OF LIFE AND PLEASURE?

Are you living a full and successful life? Why not always be at your best—thoroughly well, virile, energetic? Why not invest in yourself and make the most of your every opportunity? It is easy when you know how. The Swoboda System points the way. It requires no drugs, no appliances, no dieting, no study, no loss of time, no special bathing; there is nothing to worry you. It gives ideal mental and physical conditions without inconvenience or trouble.

YOUR EARNING POWER

your success depends entirely upon your energy, health, vitality, memory and will power. Without these, all knowledge becomes of small value, for it can not be put into active use. The Swoboda System can make you tireless, improve your memory, intensify your will power, and make you physically just as you ought to be.

My New Copyrighted Book is Free

It explains the SWOBODA SYSTEM OF CONSCIOUS EVOLUTION and the human body as it has never been explained before. It will educate, educate and enlighten you.

My book explains my new theory of the mind and body. It tells, in a highly interesting and simple manner, just what, no doubt, you, as an intelligent being, have always wanted to know about yourself. You will cherish this book for having given you the first real understanding of your body and mind. It shows how you may be able to obtain a superior life; it explains how you may make use of natural laws to your own advantage.

My book will give you a better understanding of yourself than you could obtain from a college course. The information which it imparts cannot be obtained elsewhere at any price. It shows the unlimited possibilities for you through conscious evolution of your cells; it explains my discovery of the principles which I have discovered and which I disclose with my book. It also explains the dangers and after-effects of exercise and excessive deep breathing.

Beware of individuals pretending to be my agents or representatives. All such are imposters and frauds.—Swoboda.



Swoboda

What Others Have to Say

"Worth more than a thousand dollars to me in increased mental and physical capacity."
 "I was very skeptical, now am pleased with results; have gained 17 pounds."
 "The very first lesson began to work magic. In my gratitude, I am telling my croaking and complaining friends, 'Try Swoboda!'"
 "Words can not explain the new life it imparts to both body and brain."
 "I reduced my weight 29 pounds, increased my chest expansion 5 inches, reduced my waist 6 inches."
 "My reserve force makes me feel that nothing is impossible, my capacity, both physically and mentally, is increasing daily."
 "I think your system is wonderful. I thought I was in the best of physical health before I wrote for your course, but I can say now with the greatest improvement even in this short time, I can not recommend your system too highly. Do not hesitate to refer to me."
 "You know more about the human body than any man with whom I have ever come in contact personally or otherwise!"

- A Few of Swoboda's Prominent Pupils**
- | | |
|------------------------|----------------------|
| F. W. Vanderbilt | Charles F. Swift |
| W. G. Rockefeller, Jr. | Oscar Straus |
| Howard Gould | Simon Guggenheim |
| Percy A. Rockefeller | Maxine Elliott |
| W. B. Hearst | Anna Held |
| Alfred I. Du Pont | Frank A. Vanderbilt |
| W. B. Armour | Charles Evans Hughes |

Mail the Coupon To-Day

Write to-day for my Free Book and full particulars before it slips your mind. You owe it to yourself at least to learn the full facts concerning the Swoboda System of conscious evolution for men and women. Mail the coupon or a post card now before you forget.



ALOIS P. SWOBODA
 2231 Aeolian Building
 New York City

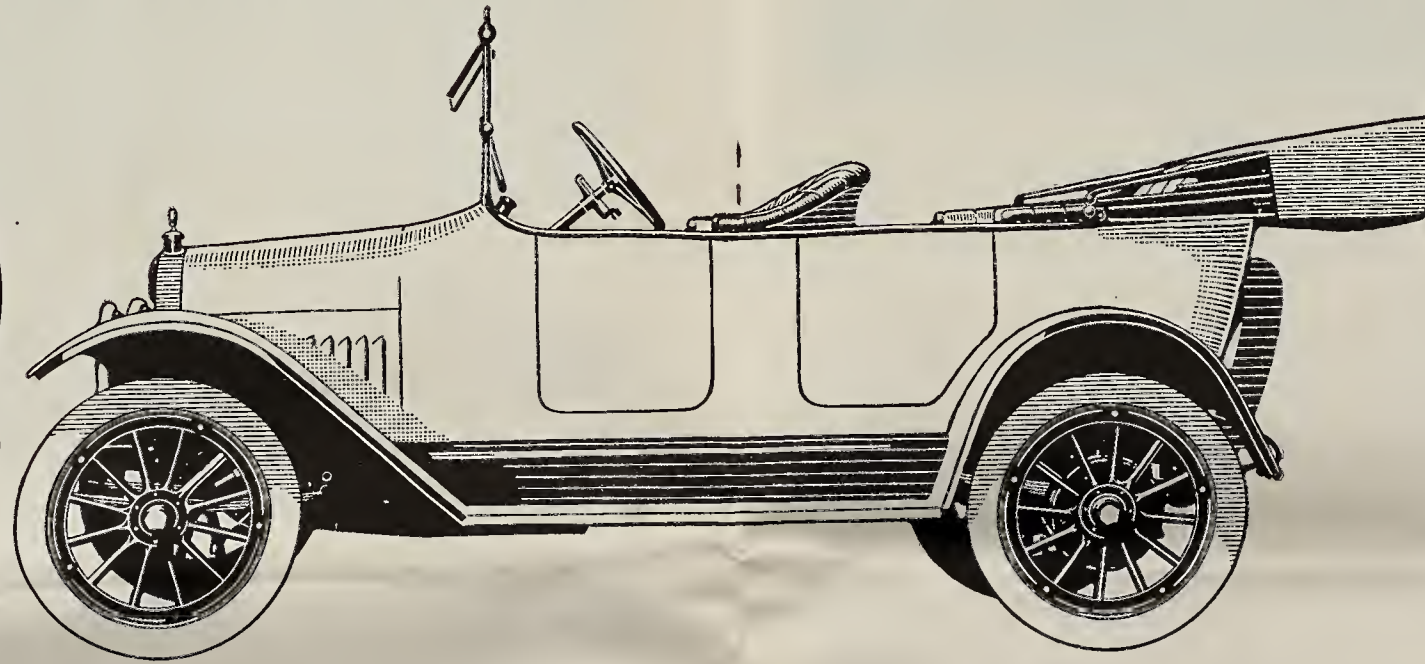
Please send me your free copyrighted book, "Conscious Evolution."
 Name.....
 Address.....
 City..... State.....

The World's Greatest Motor Car Value

Roadster

\$620

F. O. B.
Detroit



Touring Car

\$635

F. O. B.
Detroit

Three things determine the value of a motor car: the standard of quality maintained, the care exercised in the manufacture, and the completeness of the equipment.

It is with these three things in mind that we make the unqualified statement that the MAXWELL is the world's greatest motor car value.

Every ounce of material that enters into the construction of the MAXWELL must pass a rigid inspection. Our chemical and analytical laboratories are not surpassed by those of any other industrial institution in the world.

The best steels obtainable, heat treated according to the most scientific methods, are used. No motor car has better materials throughout.

In manufacture the MAXWELL is built with exacting precision. There is an absolute interchangeability of all parts. There is no waste of time, material or labor.

If you could see the four mammoth plants that produce the MAXWELL—go through them, study how they are operated—you would immediately declare that the MAXWELL is well built.

And the third feature which means value is the equipment. The MAXWELL is a whole car. There is nothing to buy extra. The car stands as complete as you want it, no matter how particular you may be. Every accessory you have in mind is a part of the regular equipment.

For example: electric lights and starter, one-man top with quick adjustable storm-proof curtains, rain vision ventilating wind shield, speedometer, gasoline gauge and electric light on dash, demountable rims with 30"x3 1/2" tires all around and non-skid treads on rear, deep and comfortable as well as durable upholstery, etc.

Compare these features with those of cars selling at higher prices. Then remember that the MAXWELL is a full five-passenger

car; that it holds numerous speed and economy records (ranging as high as 44 miles per gallon of gasoline); that it is the World's Endurance Champion, having traveled 22,022 miles in January, 1916, without a motor stop, without repairs or readjustments.

When you know the MAXWELL as well as almost 200,000 present owners know it, you will understand why it is indisputably "The World's Greatest Motor Car Value."

SEND FOR NEW FREE CATALOG

This new book is different from the ordinary automobile catalog. It not only illustrates and describes Maxwell Cars but it also tells an interesting story about the Maxwell Institution. Just write (plainly) your name and address, and send this clipping to Dept. A, Maxwell Motor Company, Detroit, Mich.

Name _____

Address _____

City and State _____

Maxwell

MOTOR COMPANY, DETROIT, MICH.



Poor Refrigeration Means Food Waste

The waste and spoilage of food is one of the biggest items of your overhead expense. Inefficient refrigeration is responsible for most of this waste.

You can remedy this, just as over 400 Catholic Institutions all over the United States have done, by installing

MCCRAY

Sanitary Refrigerators

For over thirty years the McCray has been the standard of refrigerator efficiency.

Scientific in every detail, the patented system of refrigeration keeps the food fresh, pure and cool. All odors and impurities are quickly discharged through the water-sealed drain and trap. Beautiful outside finish, sanitary linings of opal glass, white enamel and oakless wood outside doors for ice, all combine to make the McCray the ideal refrigerator for Catholic institutions and private residences.

The McCray is used in thousands of public institutions, hotels, clubs, restaurants and residences in all parts of the country, and by the U. S. Pure Food Laboratories in Washington.

Our special designing department will be glad to suggest just the right stock model for your use or to submit blue-print suggestions for one made to order to suit your special needs.

Send for Catalog

No. 51 for Catholic Institutions, No. 52 for Residences, No. 70 for Grocers, No. 62 for Meat Markets and General Storage.

MCCRAY REFRIGERATOR CO.
773 Lake Street KENDALLVILLE, IND.
Agencies in All Principal Cities.



Loeil Borden EAGLE BRAND CONDENSED MILK THE ORIGINAL

For sixty years has provided a safe, nourishing food for babies. It is prepared with scrupulous care for that purpose.

Comfort Indoor Closet

odorless, Sanitary, Germ-proof. Can be placed anywhere in home. A guarantee of healthy sanitary conditions.

ABOLISH OUTDOOR CLOSET

Have city conveniences. Germ-killed instantly by chemicals. Emptied once a month. Needs no other attention. Sanitized Health endorse. Write for literature.

Agents wanted—exclusive territory.
COMFORT CHEMICAL CLOSET CO., 1831 Federal Bldg. CLEVELAND, OHIO



These homes are built by Mexicans who are entirely free to live as they please. Compare these homes with those provided by the "pernicious American speculator" for his laborers.

Mexican "Concessions" and "Pernicious Speculators"

By EBER COLE BYAM



WHAT is a Mexican "concession," and who are the "pernicious speculators?" Easy enough. Right away you raise your hand, for here is a question on which you have been more or less informed by high authority—although the authority traces its utterances to socialist sources. The Mexican "concession" you perhaps will say is a monopoly, a special privilege, sold by some venal Mexican official—of the opposing faction, of course—for a money consideration, and the "pernicious speculator" who makes the purchase, and therefrom enjoys an ill-gotten profit on his nefarious investment, to the grievous hurt of the "poor Mexican masses," who are thereby made "peons" or "slaves," etc. Perhaps your answer would not be stated in just these words, but you will doubtless agree that they express your understanding of the matter more or less accurately.

It is, furthermore, taken for granted that these "pernicious speculators" are ever seeking to embroil the United States in a "war" with Mexico that they may be protected in their reprehensible enterprises. The very fact that an owner of property should want law and order is suspicious, and the further fact that the value of his property would be automatically increased with the enforcement of law and order is evidence *ipso facto* of the base ulterior motive in wanting protection to life and property. The Americans all went to Mexico anyway for no good to Mexico, and they should be driven out of Mexico and back into the United States, from which they never should have gone in the first place. They were all "capitalist adventurers" who sought to enslave the Mexicans and rob them of their mines, their lands, their oil, etc. That's about the idea, is it not? You will doubtless say "yes," and your answer will be the best evidence of the efficacy and thoroughness of the socialist propaganda in the United States.

If you are a socialist, you will understand perfectly the origin of the foregoing ideas about Mexico, and any attempt to disprove them will be futile. If you are not a socialist, you may be surprised to learn that practically all of the writers upon whom you have

depended for information about Mexico are either socialists or sympathizers with them.

There were some fifty thousand Americans in Mexico when the Madero revolt started the ball of anarchy rolling. Some say the number was nearer a hundred thousand. These are all assumed to have been concerned more or less directly in the enjoyment of "concessions," and the "robbing" of the Mexican "peopl." Here we find another of the several specious pretenses offered by the Mexican socialist revolutionaries—through the medium of their American socialist friends—in justification of their murderous enterprise. As a result of it, American women have been outraged, their children and men-folk patient thrift and industry destroyed. And their stay-at-home compatriots look on in smug complacency, confident that their sad fate has been deserved because they were "pernicious speculators" enjoying Mexican "concessions."

Mr. Carranza himself has said that the pernicious American capitalists "bribed" Mexican officials under Diaz to let them invest their money in Mexico. This statement is an absurdity on the face of it, and yet it has been seriously accepted by so great a number of the American people as to prove the oft repeated statement, "there is one born every minute."

A "concession" in Mexico means a "franchise" or a "contract." Any contract with the public authorities is a "concession"; thus, the erection of power plants, the building of railroads, etc. The most extensive "franchises" or "concessions" in Mexico were those of the railroads. When Porfirio Diaz began to rule there were fewer than three hundred miles of railway in the country. (There are now some fifteen thousand miles of wreckage.) Railroads were

vitaly necessary to the country's commerce and prosperity, but nobody had any confidence in Mexico and no one cared to venture money on an enterprise of so little promise.

In the United States the early railroads were built by the Government guaranteeing bond issues, and by giving great extensions of public lands. No control was exercised over the roads and no favors exacted from them in return for the Government's assistance. Porfirio Diaz did better than that. He knew that some assistance was absolutely necessary or the roads would not be built. He adopted



Houses like these are provided by some of the "pernicious American speculators" for their laborers.

Did you ever answer an advertisement? Try it.

The Danger of Stomach Acidity and Fermentation

By Arthur True Buswell, M.D.

the plan of paying a subsidy—about \$10,000 per mile—which was paid as certain sections of the lines were completed. The roads were held to Government regulation of rates; to carry the mails free; and the concern to belong to the Government in ninety-nine years. About one hundred millions were thus expended in subsidies and practically every dollar was paid out by the railroad contractors for labor and material in the districts through which the lines were built. The result was an awakening of commerce and industry. Prosperity came to Mexico.

Another form of "concession" was a duplication of the plan followed in hundreds of American towns to secure some industrial enterprise, with its consequent increase in trade and employment. The local authorities and citizens of a Mexican town would provide a site, and the Federal Government would permit the introduction of the necessary machinery, in one shipment, free of duty, and exempt the enterprise from certain federal dues for a term of five to ten years. The enterprise so favored were required to invest a minimum of \$100,000 and to employ a minimum of twenty men. No monopoly was granted and the enterprise had to stand or fall on its merits. The numerous factories established in Mexico and the thousands of Mexicans employed under this plan was ample justification for it.

Mexican mining "concessions" are nothing more nor less than mining "claims," and identical with such affairs in the United States, whose mining laws are patterned after the Mexican.

Oil "concessions" are identical with oil "contracts" in the United States, where contracts are made to sink wells by agreeing to pay a certain percentage of the product as rental or royalty to the owners of the property.

The land "concessions" in Mexico were contracts whereby the prospective purchasers agreed to take so much land and pay the Government price for it.

To purchase land in the United States and hold it for a rise in price is considered a perfectly legitimate enterprise and those doing so—successfully—are marked as possessing an enviable good judgment, as well as good fortune. It is being done every day, and the papers do not lack advertisements setting forth the good bargains to be had. Yet, upon crossing into Mexico, such enterprise becomes "pernicious speculation," and is condemned by the very Americans who are on the lookout for bargains at home.

Americans went into Mexico for the same reasons that sent them to Texas, to Illinois, Iowa or California. They sought to better their condition; to establish new industries and make new homes. Wherever the Americans went in Mexico there followed a demand for labor and a rise in wages. Jack London gives a good illustration in his account of an interview with a Mexican at Tampico. That particular Mexican declared that before the Americans came he worked for sixty cents a day; "now," he said, "I get four dollars a day; I wear shoes; I have chairs in my house; I own a talking-machine. No, I don't want to fight." There we see the real result of American enterprise which has been called "pernicious speculation" by the American socialists.

American enterprise in Mexico has been but a duplication of that same American enterprise and thrift that subdued the Western wilderness and raised great cities on the Indian hunting grounds; an enterprise of which every true American is proud, and which has made the American people the best fed, the best housed and the best clothed people in the world.

Thousands of Americans went to Mexico seeking employment where thousands were operated on the railroads, which can not be overestimated satisfactorily without its them. They directed countless industries to the great material benefit of Mexico and the Mexicans. American surgeons were sought where possible, and no Mexican ever thought of going to any but an American dentist. American engineers built railroads, set up power plants and opened up mines; and, most important of all, thousands of American farmers, with the small capital resulting from years of delving on an American farm, went to Mexico where cheap land and summer the year round gave promise of a prosperity impossible in a land of frost and snow.

To enumerate them all would be to name every trade and calling followed in the United States to-day. One is tempted to ask: By what magic does commendable enterprise north of the Rio Grande become "pernicious speculation" south of it?



Eugene Christian

If I were asked to sound a health warning that would be of the greatest possible benefit to mankind, I should say emphatically—"Beware of acid stomach." For acid stomach is the cause of fermentation which, bad enough in itself, is the forerunner of a hundred ills that sap the energy and vitality of its victims. I venture to say that ninety per cent of all sickness starts with acid stomach.

Nature provides hydrochloric acid as one of the digestive fluids, but too much of this acid causes fermentation, hurries the food out of the stomach and carries the acid all through the body. As a consequence, poisons (toxins) are formed which are absorbed into the blood, causing auto-intoxication, nervousness, mental depression and countless ills of which this is but the beginning.

Every one of the vital organs in time becomes affected—the heart, the liver, the kidneys, the intestines, the nerves and the brain all decline, for the stomach is the Power Plant of the body. Even the teeth are affected by acid stomach, for the gums recede and pyorrhoia will be the result.

Stomach remedies only neutralize the acid because they are stronger than the acid. This ultimately ruins the lining of the stomach. The acid being neutralized is absorbed into the blood only to come back to the stomach in greater quantities at the next meal.

How much more sensible would it be to attack this disorder at its source! Instead of attempting to neutralize the acid after it has formed, why not prevent it from forming in the first place?

Superaacidity is caused by wrong eating and the remedy must be found in the field of the cause—in eating correctly.

The individual sufferer from indigestion, acidity, fermentation, gas and such disorders has not carried his experiments with food very far. If he had he could easily cure himself, as Eugene Christian, the famous food scientist, has proved beyond all doubt.

The reason which led Eugene Christian to take up the study of food in the first place was because he himself, as a young man, was a great sufferer from stomach and intestinal trouble.

So acute was his affliction that the best specialists of the day, after everything within their power had failed, gave him up to die. Educated for a doctor himself, Christian could get no help from his brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving some 25,000 other men and women for whom he has prescribed with almost invariable success, even though most of them went to him as a last resort.

Christian says that all stomach and intestinal disorders—with their countless sympathetic ills—are caused by wrong selections and wrong combinations of food, and that right combinations of food

will positively remove every stomach and intestinal disorder by removing its causes.

No one would think of putting salt into an open wound, and yet we do worse than that when we keep putting irritating acid-creating food combinations into our stomachs already surcharged with acid.

The word diet is one which has an unpleasant sound—it makes us think of giving up all the things we like for those we have no taste for. But Eugene Christian's method is entirely different—instead of asking his patients to give up the things they enjoy, he prescribes menus which are twice as enjoyable as those to which the patient is accustomed.

Christian believes in good foods deliciously cooked—the kind all of us like best and which may be obtained at any home, hotel or restaurant. He says that most of the things we eat are all right—but that we don't know how to combine or balance them.

Often, one food good in itself, when combined with another equally good food, produces an acid reaction in the stomach; whereas either of the foods alone or eaten in combination with some other food would have been easily and perfectly digested.

Unfortunately, each food we eat at a meal is not digested separately. Instead, all of the foods we combine at the same meal are mixed and digested together. Consequently, if we eat two or more articles at the same meal which don't go well together, there is sure to be acidity, fermentation, gas and all kinds of digestive troubles.

At Eugene Christian's New York office there is a constant stream of men and women who go to him for treatment after having tried everything else and rarely are they disappointed in the outcome. Some of the results he has attained read like fairy tales. I know of a number of instances where his rich patrons have been so grateful for their restoration of health and energy that they have sent him checks for \$500 or \$1,000 in addition to the amount of the bill when paying it.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tells you exactly what is troubling you.

These lessons, there are 2½ of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering all conditions of health and sickness, including stomach acidity, constipation and all intestinal disorders, from infancy to old age, and all occupations, climates and seasons. They also tell you how to reduce and how to gain.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will remove the causes of your disorder the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Dept. 804, 463 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, Dept. 804, 463 Fourth Ave., New York City

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either remit them to you within five days after receipt or send you \$3.

Name..... City.....
 Address..... State..... (Add.)

To patronize advertisers is to stimulate enterprise.



The Land Question in Mexico

By EBER COLE BYAM



As a pretext for armed violence, the "Land Question" in Mexico has served its purpose—not to justify the revolt to the Mexican people, but to justify revolt before the American people. The thought that millions of land-owning and industrious Mexicans had been robbed of their lands appealed strongly to the sympathies of the sentimental Americans, and, thereby, headed off any effective protest against the murderous pillage and religious persecution which was the primary purpose of the "revolution."

One of the frequent arguments advanced in support of the revolution has been that the great land-owners held a monopoly on land and prevented the "land hungry" people from acquiring homes; that the "land barons" forcibly ejected whole villages from their land and left the outraged inhabitants without homes to shelter them, or fields to give them sustenance. With this sad picture as a curtain to hide his villainies, the Mexican revolutionist has outraged, murdered and destroyed, secure in the knowledge that the sympathetic tears of the Americans have blinded them to his misdeeds.

One widely read writer has declared that 3,000,000 Indians were deprived of their lands. As there are some 5,700,000 Indians in Mexico (official estimate), it would appear that over half of them have been deprived of their lands and are thus left as homeless wanderers upon the earth. Sad indeed this would be if it were true, but it is not true; it is most outrageously false. Yet, even if it were true, would it justify the exile and impoverishment of more than a million Mexicans; the killing of hundreds of thousands more; the destruction of thousands of millions of dollars' worth of property; the outlawing of all religion, and the plunging of the country into a foul bog of socialistic anarchy, disease and poverty, from which it will take generations to emerge, if ever?

There have been Indian land frauds and public land frauds in Mexico, just the same as in the United States, and the frauds in Mexico no more justify armed revolt than the frauds in the United States would justify armed revolt. Such frauds in Mexico have involved but a minute fraction of the area, and but an infinitesimal number of Indians compared to like frauds in the United States.

Mexico probably has more small land-owners for its population than any other country on the globe. Impossible, you say? Not at all. The proof is found in the method of taking the Mexican census. A large portion of Mexico's inhabitants are Indians. Now, how do you suppose they determine whether the individual being counted is an Indian? By asking him, you would say? Not at all. He is known as an Indian because he lives in an Indian village surrounded by its fields, which are owned in common, just as they were a thousand years ago. The official estimate of the Indian population on this basis is 38 per cent, or a total of over 5,700,000. Therefore, 38 per cent, at least, of the population of Mexico are small land-owners. In addition to these Indians living in villages, possessing communal lands, there are a vast of small land-owners not so classified who own small tracts in fee simple. Many of these are Indians, but are not so classified because they or their ancestors abandoned tribal relations and the communal village life. These come under the classification of "mixed bloods." As the "mixed bloods" merge gradually into the "white," it is impossible to tell just where to draw the line, which is unnecessary in this place anyway, and we will, therefore, classify as "Mexicans" all those that are not called "Indians" according to the system just explained.

These Mexicans, then, number a great many land-owners, many of them having begun with only their two hands for capital. What their exact number may be can be judged from the



Edward F. Dunne

Formerly Governor of Illinois

Is now writing exclusively for the Chicago Examiner. He expresses his personal convictions regarding the Big Civic Problems of the day through the columns of this newspaper.

Governor Dunne's intimate association with Lawmaking and Legislation as Judge, Mayor, and Governor furnish an insight peculiarly adapting his suggestions as the resolution of the Big Problems now before the people.

AMONG ARTICLES BY GOV. DUNNE
Municipally Built and Controlled Subways—Needed Amendments to Present Constitution—Dangers of the Consolidated Traction Bill—Millions Wasted in Elections and Registrations—Barring of Secret Lobbies in Springfield—Demand of Prompt Action on Route to Gulf via Canal—Chicago's Great Traction Crisis.

Many more stupendous articles of supreme importance on the big current issues will follow from day to day exclusively in the Chicago Examiner. You will want to read every one of these articles dealing with the all-absorbing topics of the day.

THE EXAMINER EXCELS IN ALL DEPARTMENTS

The Examiner's Telegraph and Local News is unsurpassed by any newspaper.

The Examiner's Financial News is the acknowledged barometer of Chicago's Business—always Reliable and Complete.

The Examiner's Daily Magazine Page is replete with Society's Activities, Theater and Movie News, Hotel Notes and Suffrage.

The Examiner's Full Page of Cartoons will present you many a laugh, starting your Workday with a Smile. This is the only full page of comics printed by any morning newspaper in Chicago.

The Examiner's Editorials are contributed by the Big Thinkers and most Brilliant Writers in the World.

The Examiner's Pictures are selected with extreme care by its Editors and reproduced in perfect and artistic form.

SPECIAL DEPARTMENTS

Among the important departments conducted by the Examiner are its Educational, Police and Fire, Civil Service, Business Troubles and Visiting Buyers. All important news pertaining to these departments is handled with complete thoroughness.

Follow the Crowd. Begin reading Chicago's Great Metropolitan Daily. Do not miss another day.

Telephone Main 5000 or send your order NOW.



Purpee's Seeds GROW

Five of the Finest Fordhook Vegetables we will mail you packet for 25c each of the following Vegetables unequalled in their class:

- Beau—Fordhook Bush Lima, the most famous Bush Lima.
- Boat—Blue—Red Ball, rich color, tender, fine flavor, early.
- Coop—Collet—Red Woman, extra early, hardy, luscious and sweet.
- Lettuce—Picotte Ice, large head, crisp and mild.
- Radish—Rapid Red, quickest growing round red radish. Crisp and solid.

25c buys all the above. Free collections for red radish, enclosed to different address if so ordered.

As a Compliment to the Ladies, we include with each collection, a regular size packet of Fordhook Favorite Beans.

Purpee's Annual for 1917 is a large and bright collection of the best of seeds. Yours and mine illustrated in color. Mailed free. Write for it today please mention this publication.

W. ATLES BURPEE & CO., Burpee Bldg., Phila.

Save Money

\$9.26 Buy your paint direct from the factory. One house illustrated is 26 ft. wide and 34 ft. long—2 1/2 stories

Paints this House Two Full Coats

Write for Free Book

Color cards and estimates. Coverall Paint is guaranteed. No cracking, no peeling.

Address: **Montgomery Ward & Co.** Dept. 8, P. O. Box 2179, NEW YORK, CHICAGO, BOSTON, ST. LOUIS, PHOENIX, PORTLAND, ORE.

Try Before You Buy

Select the bicycle you prefer from the 44 styles, colors and sizes in the famous "Hanger" line. We send it on approval and 30 days' TRIAL, freight paid to your town. Return if not pleased and the trial costs you nothing. Write us at once for large illustrated catalog showing complete line of bicycles, tires and supplies, and particulars of our guaranteed offer—ever made on a bicycle. You will be astonished at our low prices and reasonable terms.

RIDER AGENTS WANTED—Boys, make money taking orders for Bicycles, Tires and Supplies from our big catalog. No business direct with the leading bicycle home in America. Do not buy until you know what we can do. Write today.

MEAD CYCLE COMPANY
DEPT. F-34 CHICAGO, U.S.A.

Bush Car Delivered Free

Five-Pass., 24 1/2 H. P. Ride in a Bush Car. Pay for it out of your own pocket. Our sales agents are making money. Biggest profit on wheels. Bush Cars guaranteed for 100 miles beyond.

Write at once for our new catalog. Address: H. Bush, Inc., Dept. 100, Chicago, Ill.

124 Bush Wheelbase. Bush Landon—Buck, Ste., & Co. BUSH MOTOR COMPANY, Bush Temple, Chicago, Ill.

FRANCIS BARRY BYRNE
Architect

104 South Michigan Avenue, Chicago

Churches and Homes

Made attractive with our fine **Trees and Shrubs**

They provide beauty and fragrance that hold the young and old to Church and Home—Because they grow. If interested, we will send our new 50-page book on plants that beautify Church and Home.

The Progress Nursery Co., 811 Peters Ave., Troy, Ohio

State of Chiapas, where there are of record over ten thousand owners whose properties are assessed at over two hundred dollars, thus leaving out all the Indians and a large number of small owners, for the assessment rate was very low. The Indians in this particular State form about three-fourths of the population, and are all land-owners.

That the landed property of the country has been undergoing a process of concentration in the hands of a few is disproved by the facts. Take, for example, the property in the State of Vera Cruz once owned by Santa Anna. This has been divided into some ten or more separate plantations. A property in the State of Michoacan, called San Bartolo, has been divided into fifteen parts. Another has been divided into ten parts. A property in the State of Guanajuato has been divided into some fifty parts, and another in Michoacan into twelve. Many of these divisions are the result of successive partitions among the heirs; others have been by reason of sale, and some by foreclosure of mortgage. But, whatever the cause of division, the fact remains that most of the great properties have been undergoing such a process. The particular instances cited have occurred during the past fifty years or so. The list could be extended far beyond the limit of the reader's patience.

The central highlands of Mexico, comprising some 30 per cent of the total area, hold a good three-fourths of the population. The density of population in this section is about the same as that in the middle western United States. There are some large farms here, the same as in Illinois or Indiana. If any one were to urge the confiscation of the large farms in Illinois, and their division among the "landless" he would be called insane, yet this is the very proposition with which otherwise sensible Americans have sympathized, when offered as a pretext for revolution in Mexico. There are some very large properties in the northern desert regions of Mexico, just as there are very large properties in the arid sections of Arizona, Texas, Colorado, and the other far western States. A very small fraction of such properties can be irrigated, and a larger portion can be used for grazing cattle; but often the greater portion is good for nothing at all because cattle can feed only about so far from water. These properties are the ones that are offered by the Mexican "revolutionist" as a pretext for revolt, and he claims that they should be divided and given to the "landless." Such a division is an absurdity because the greater part is without water. The reality has been that some Carranza bandit has appropriated for himself a cattle ranch with its bits of irrigable ground.

Within the memory of men now living, government land sold in Illinois for \$1.25 per acre. These lands now bring \$200 (and more) per acre. Do "landless" Americans whine about "pernicious speculators," or demand that these lands be confiscated and given to "the poor?" Not at all. If the "landless" American wants land he takes the money which he has accumulated by thrift and industry and goes somewhere and buys land. The "landless" in Mexico have enjoyed the same privilege. There are millions of acres of public land in Mexico of the best in the world. In the early days of the Diaz administration these lands were all unsurveyed, and there was no money to do it with. To get this work done, it was decided to offer one-third of the land surveyed as a compensation to the surveyor. Some hundred and fifty million acres of land were surveyed on this basis, and the decided profit of the government, as the surveyors found to their cost. The government price was so low and the terms so liberal that it made the surveyors' portion small pay for their work. Extensive areas of good public land remain unsold.

A determined effort was made at one time in Chiapas to get the "landless" on to the land. After a great deal of fussing it was found that fewer than 20 per cent of those eligible had availed themselves of the privilege, and the greater part of these finally drifted back into their former condition.

In addition to the public land mentioned, there are reservations open to settlement where one may secure title after a continued residence of a term of years. These still await settlers. If these lands could be set down within the borders of the United States, and retain their climate, they would be worth at least \$1,000 an acre. Now they go begging.

In 1859 Juárez started decreeing his so-called "Laws of Reform." One of these ordered the division of the Indian lands in severity. Perhaps it was not his intention to do this, but in his efforts to rob the Church of its properties,

(Concluded on page 30)

"Best Encyclopaedia in the English Language"



The Great Question-Answers

24 VOLUMES

Made in America; it covers the World

STRONG POINTS

1. Accuracy: all important articles written by specialists.
2. Authority: can be quoted on any subject without fear of successful contradiction.
3. Comprehensiveness: covers a wider field than any other reference work. It contains 80,000 articles—30,000 more than any other encyclopaedia.
4. Lucidity: written in language so plain that even the young folks can understand.
5. Attractiveness: not only educational but interesting and entertaining.
6. Illustrations and Maps: carefully prepared to illuminate and explain the text.
7. Convenience: printed on thin paper—no too thin, but easy to handle and to leaf.
8. Arrangement: all subjects alphabetically arranged and easy to find.
9. Pronunciation: all except the most common words made clear by a simple phonetic system. Directions also indicated.
10. Bibliography: every important subject supplemented by a full list of books that may be consulted.
11. Courses of Reading and Study: affording specialized help toward self-instruction in leading branches of knowledge.
12. Free Service: Bureau Scribes provides subscribers the free privilege of information from our Editors on any encyclopaedia subject.

This broad statement about a general reference-work means something, for it is made by a leading Catholic publication although there is a fine Catholic Encyclopaedia on the market. "Touches the highest level" are the words spoken by Editor Snowden of the influential Presbyterian Banner. The Christian Advocate (leading Methodist periodical) pronounces it "practically indispensable" while clergymen of various other denominations speak in like terms of praise. So it seems that critics of every creed agree with respect to the merits of at least one general reference-work—

26,000 pages THE NEW 80,000 articles
INTERNATIONAL ENCYCLOPAEDIA

Revised, Rewritten and Reset from A to Z
Printed Throughout from New Plates
Number of Volumes Increased
Size of Page Enlarged

And not alone the religious press and clergymen but educators countrywide, business and professional men and women, librarians, leading magazines and newspapers from coast to coast, speak in highest terms of THE NEW INTERNATIONAL.

We've classified these expressions of commendation into five Booklets as follows:

- Booklet No. 1. What Educators Say.
- Booklet No. 2. What Clergymen Say.
- Booklet No. 3. What Professional and Business Men and Women Say.
- Booklet No. 4. What Librarians Say.
- Booklet No. 5. What the Press Says.

We'll send you any one or all of these on request. In mailing the Coupon at the right, simply indicate by number on the margin the booklet or booklets desired.

In addition we will forward, free, our 80-page Book showing Specimen Pages, Color-Plates, Engravings, Maps with list of subjects covered by the Courses of Reading and Study—a valuable educational adjunct, for personal use or to help the young folks in their school-work.

The Coupon Brings the Book Tear Off and Mail To-day

We will also send you a Specimen List of Educational Questions, correct answers to which win a prize volume for you.

Fill Out and Mail This Coupon Now
DODD, MEAD & COMPANY, INC.
Publishers
449 Fourth Avenue
New York City
Send me full information regarding your Second Edition of the New International Encyclopaedia, with details of the special price, etc.

DODD, MEAD & COMPANY, Inc.
NEW YORK

Perfect Health Thru the Use of the Robinson Turkish Bath Cabinet in Your Own Home

Endorsed and Recommended by Priests Everywhere



Are You Sick—Are You Well?

Take a Turkish Bath. It is the greatest natural aid to Health and Strength. Such Baths were a prominent feature in the lives of the ancient Romans and were in no small degree responsible for their great physical and mental powers.

Turkish, Roman or Russian Baths in Privacy of Your Home

The Robinson Turkish Bath Cabinet brings the comfort and health-giving invigoration of a hot-air, steam or vapor bath right into your home. No need to go to a public Turkish Bath; instead enjoy your own home privacy and comfort. No need to make a costly trip to a sanatorium or mineral springs; give your formulas for every kind of medicated or mineral vapor bath which your physician may prescribe. The Robinson Turkish Bath Cabinet can be set up anywhere by a child in a few moments. It is simple and safe to use.

Costs Only 2c a Bath

The cost of a bath in your Robinson is almost nothing—about 2c a bath instead of \$1 to \$2 for a bath, which is charged at public Turkish Bath places.

The Robinson is the original bath cabinet—the most correctly designed—the most sanitary—the most substantially made and beautifully finished cabinet. It is the only cabinet with the 4-top-curtain construction, allowing four changes of temperature. Thousands of Robinson Turkish Bath Cabinets are in use to-day.

Send for Valuable Book, "HEALTH." Satisfaction guaranteed. 30 days' trial.

The Robinson Cabinet Mfg. Co. 904 Factories Building TOLEDO, OHIO

Voluntary Testimonials of Priests.

GENTLEMEN: Your cabinet came in the very nick of time to save me from a severe attack of grip. When I used it for the first time last night I felt so miserable that I was scarcely able to get to bed and get into it, but a splendid restful sleep which resulted from the application, has almost restored me and I feel sure that another application to-night will give the best remainder of a cold out of my system. I and your cabinet is very practical and durable, and everything that I can desire to be. Very sincerely yours, REV. FR. GABRIEL, St. Joseph's Church, Ponchaicola, La.

Other Satisfied Users.
REV. M. OSULLIVAN, St. Patrick's Church, Chicago, Ill.
REV. J. S. GILLIAN, St. Ann's Church, Chicago, Ill.
REV. J. M. DENNING, St. Mary's Church, New York, Ohio.
REV. JOHN P. NELLING, Church of Nativity, Meriden, Mass.
REV. PETER MCCALL, St. Anthony's Church, Cohasset, Mass.
REV. J. B. LABERGE, Sacred Heart Church, Amherst, Mass.

THE TRUE STORY

THE SINN FEIN MOVEMENT AND THE IRISH REBELLION OF 1916

By FRANCIS P. JONES

Introduction by HON. JOHN W. GOFF

The complete detailed and authoritative history of this thrilling chapter in Ireland's cry for self-government. A thorough explanation of the Sinn Fein Policy, a comprehensive study of social and political conditions in Ireland and a detailed history of the Rebellion of Easter Week, 1916.

Cloth binding. 500 pages. Crown octavo

Price, \$2.00, net
(Postpaid, \$2.20)

Mail orders accompanied by remittance should be addressed

P. J. Kenedy & Sons
144 Barclay St., NEW YORK

PASS ANY EXAMINATION DO YOU KNOW THAT

"The Regents' Review Books"

PUBLISHED BY

W. HAZLETON SMITH

have been introduced into thousands of Parochial Schools as well as Public Schools throughout the United States and Canada?

DO YOU KNOW that they are recognized by the leading Schools in New York City and elsewhere as being the best for Review Work and to prepare for examinations?

Published in 35 Subjects; Question Books and Answer Books. Each 25 Cents. DISCOUNT IN QUANTITIES SEND FOR CATALOG

W. HAZLETON SMITH, Pub., Desk E
117 SENECA STREET BUFFALO, N. Y.

DEFEND YOUR FAITH!

and at the same time make A BEAUTIFUL GIFT to your family, friend or neighbor. Catholic or non-Catholic.



Father Vaughan,
Actor, poet, priest and lover of mankind, has himself prepared the gift:

50 MASTERPIECES.
"Life and Works of Father Vaughan," beautifully illustrated and bound in black silk cloth with gold lettering and edges. \$2.00

Full morocco \$2.50
Special.....sermons from Shakespeare, "The Life of Lincoln," "Power of Love," in attractive cloth bindings. \$1.50 per.....\$2.00

VAUGHAN PUBLISHING CO., MONROE, WIS.

The Land Question in Mexico

(Concluded from page 29)

he decreed the law prohibiting all corporations the right to own land. The Church was a corporation, but so were the Indian communes and they came under the operation of this law. The application of this law came in the administration of Diaz, and between 1877 and 1895 there were issued 12,422 titles covering 1,228,123 acres, or about 90 acres on an average to each Indian. After 1895 the law was allowed to fall into abeyance because it was found that some of the Indians sold their land and when the money was gone they wanted the land back again. This is of importance because it is at the bottom of most of the "land-robbing" stories repeated by the revolutionists for American consumption.

The Indian dearly loves a lawsuit—a taste he developed under the viceroys, when the king of Spain permitted him to indulge in this pastime at no cost—and is not averse to laying claim to some land whose ownership was decided adversely to him two or three hundred years ago.

The litigious habits of the Indians urge them into a lawsuit on the slightest pretext, and since "Independence" this disposition has been encouraged for purposes of gain by the slyster lawyers which have been the product of "Freedom"; for in Mexico the only passport needed to practice in the courts is an ability to read and write and an unlimited stock of brazen effrontery. The Indians now have to pay for this character of amusement and upon them the leeches of the law have thriven.

The claims are often as preposterous as that recently decided in the United States courts against the Indians who claimed a large part of the land upon which stands the city of Chicago. Such adverse verdicts, no matter how justified, become bases for charges of venality in the courts; for the unsuccessful litigant is always sure that he has been grievously wronged.

The early Spanish viceregal governments found great difficulty in confining some of the tribes to a settled life, and some of these tribes to this day will leave a perfectly good reservation to scatter over the public domain. The reason doubtless is a survival of the savage hunting instinct which requires vast unpopulated areas as a scantily stocked game preserve. Unable to comprehend the principle of abstract ownership of land, such wandering Indians are intolerant of the restraint which comes with the ownership of same, and the obligations and confinement to one spot which ownership requires. Efforts to restore such wanderers to their reservations thus become another source of charges of "land spoliation," and lawsuits have arisen where a loophole could be found.

Under the Spanish king the Indians were assured of justice, and some of their lawsuits were justified and curiously indicated the real status of the Indian system of land tenure previous to the Conquest. One such was brought by a village to recover certain lands claimed by the heirs of some of the chiefs. These chiefs had aided Cortez to fight the Aztecs, and, taking advantage of the conqueror's ignorance of the Indian customs, prevailed on him to confirm them in the possession of certain lands. This Cortez did, and so the matter remained for some years. The villagers finally realized what had been done and brought suit and proved to the court that private ownership was unknown among them, and that the lands in question had only been set apart by the tribe for the use of the chiefs during their tenure of office. The king's judges decided against the heirs of the chiefs and ordered the lands returned to the village.

When the Indian has suffered it has been at the hands of just such fellows as are now clamoring so vociferously in his favor, the while they steal his chickens and his corn and force him into a fight for which he has no stomach.

The whole truth of the matter is that such "landless" as are in Mexico wanting land are without it because they are not disposed to go and get it.

There has been no scarcity of land in Mexico, nor any lack of opportunity to obtain land at little or no cost.

If you are not a subscriber and are interested in the Mexican situation, send us fifty cents for the next three issues of EXTENSION MAGAZINE, which will contain additional articles about Mexico. Address: Extension Magazine, Subscription Department, 223 W. Jackson Blvd., Chicago, Ill.

EASTER, First Communion or Confirmation Gift

BEAUTIFUL ROSARY AND HANDSOME PARISIAN IVORY JEWEL CASE at \$1.00

Extra fine first-quality Imitation Cut Stone Beads, mounted on heavily gold-plated chain, with heavily gold-plated Scapular Medal centre, and fancy large new design Crucifix with heavy Corpus. Decade beads capped with gold. Warranted 10 years. Choice of Amethyst, Garnet, Topaz, Sapphire, Crystal, Emerald, Jet, Imitation Pearl or Jasper beads.

Each Rosary put up separately in an ELEGANT PARISIAN IVORY JEWEL CASE with hinge lid and plush lining. Neat gold I. H. S. engraved on top lid. Making a most appropriate and acceptable Easter, First Communion or Confirmation gift. Sent postpaid on receipt of price. Write for our Catalogue No. 8.

H. L. KILNER & CO.
Catholic Publishers and Importers 824 Arch St., Philadelphia

Save Money

On Hotel, Apartment Building, Hospital, School, Church, Club and Cafe Furnishings by equipping throughout with dependable, artistic

Peck & Hills Hotel Furnishings

including everything in Furniture, Floor Coverings and Draperies.

A special department of experts in the designing of Decorations, Draperies and Furniture is at your service.

Peck & Hills Furniture Co.

Wabash Ave. and 14th St. CHICAGO

141 Madison Ave., New York City
1749 Lawrence St., Denver
800 San Fernando St., Los Angeles
24 and Mission Sts., San Francisco

Manufacturers and Wholesale Distributors

CLOSE-TO-NATURE

A fresh retreat on your lawn and a luxury in the camp. Designed especially for sleeping and living in the open air. As open to the air as an umbrella, but instantly closed weather tight.

Let the air in but keep the insects out. Easily erected or quickly collapsed and rolled into bundles without the removal of bolts or the use of a tool. Why sweeter on hot nights when the CLOSE-TO-NATURE HOUSES are so cool as the atmosphere around you. Improve your poor health or maintain your good health by sleeping in the open air.

Eight sizes to meet all requirements. Send for illustrated catalog. Close-To-Nature Co., 566 Front Street, Celfax, Iowa

STRAIGHTEN YOUR TOES BANISH THAT BUNION

ACHFIELD'S
Perfection Toe Spring
Worn at night with auxiliary appliance for day use

Removes the Actual Cause of the enlarged joint and bunions. Sent on approval. Money back if toes are not straightened. Send outside of foot. Use my Improved Instantaneous weak anchor.

Full particulars and advice free in plain enclosure.

M. ACHFIELD, Westfield, Mass. Est. 1901
TAMMING BUILDING
Dept. L. O., 1232 Broadway (at 34th St.), NEW YORK

POSITIONS FOR CATHOLIC TEACHERS and others. Write us what you want. Free literature. CO-OPERATIVE INSTRUCTORS' ASS'N., Barton, Ind.

Chairs and Tricycles

For Invalids and Cripples

Worthington Co.
811 Cedar Street, Elyria, Ohio

The Mexican and Anti-Catholic Propaganda in the United States

(Continued from page 16)

disfavor by the Anti-re-electionist Party, and later by the Constitutionalist Party." In spite of all this, Mr. Cabrera assures us that:

"It has never been intended to deny Mexican Catholics either the exercise of their religion, or their right to take part in the political affairs of Mexico. We Constitutionalist are Catholics; the Villistas are Catholics; the Zapatistas are Catholics; 99 per cent of the Mexican population is Catholic."

What part of his declarations would Mr. Cabrera have us believe?



Another pamphlet is by "Attorney" Rodolfo Menendez Mena, of Merida, Yucatan. Mr. Mena acknowledges a fear that the enemies of socialism may harm the cause by exposing the real intent of the Mexican revolution. He says that the propaganda against it "must have impressed, and in fact has impressed, in a painful and profound manner, a nation so eminently religious as the American people; a nation so zealous of freedom of thought, and so respectful of another's beliefs," etc. He then says that "the fight in Mexico is a struggle exclusively against the clergy, against the Catholic clergy in Mexico." To justify this fight against the clergy he says:

"The clergy, therefore, has a direct personal interest in keeping the natives in a perpetual state of blind ignorance. . . . Instruction, if we dare call it by this name, was entirely in the hands of the clergy, and as regards the Indian, he was taught the catechism, not Christian, but Catholic."

In bemoaning the failure of the Laws of Reform to destroy the Church, he says:

"It was impossible to close the eyes of the Mexican so that he would not see any idols, . . . read any clerical literature; . . . but it was possible to silence bells, burn books, stop sermons, place idols out of the sight."

Mr. Mena would have us view Porfirio Diaz as a traitor because:

"It was enough for him to begin what is known by the name of the Policy of Conciliation, and which at the bottom was merely the violent revocation of almost all the Laws of Reform. . . ."

"Despite the ordinances which prohibit the establishment of monastic orders in the Republic, the country again became ridden with the monks' and nuns' convents, which, under pretext of establishing schools and charitable institutions, abounded in every city. . . . The clergy took deliberate hold of instruction, not only the primary grades but high and professional schools, while public government schools closed day by day or were poorly attended on account of the scarcity of teachers due to the miserable salaries, or merely on account of the absence of pupils who were not compelled by the authorities to attend official schools. The clergy multiplied its schools, seminaries and colleges, spreading its pernicious doctrines everywhere. . . ."

This hardly agrees with Mr. Mena's statement about the clergy "keeping the natives in a state of blind ignorance."

Mr. Mena lets the cat out of the bag when he says:

"And because the Mexican revolution is conscious of the tears and the blood which is the price which the Republic has paid, and of the devastation caused, it understands that it must justify such devastation and such shedding of tears and blood before the mother country and before the whole world. And the only justification possible, and the only reason acceptable, is, not the conquering, but the definite annihilation of clericalism and plutocracy, names which in Mexico, and as in Mexico also throughout the world, mean reaction. The reactionary party in Mexico must, therefore, abandon all hope of any possible conciliation with the triumphant constitutionalism. . . ."

The quotations from Mr. Mena's pamphlet which follow become sinister prophecy when compared with the New Constitution just adopted by the Carrancistas, so please bear with us a little further.

For it is necessary to complete the holy and gigantic undertaking of our forefathers, the immense labor of freedom begun by Juarez, Ocampo and Lerdo de Tejada.

(Continued on page 32)



And Berry Finishes are Best for the Kitchen too."

You can point with pride to any room finished with Berry Brothers' varnishes or enamels.

From kitchen to guest room these celebrated finishes impart an enduring beauty that may be varied to harmonize with any desired scheme of decoration.

There is a dependable *Berry Brothers'* product for every finishing need. *Liquid Granite Floor Varnish, Luxeberry Enamels, Luxeberry Wood Finishes, and Luxeberry Wall Finishes* are but a few of the many *Berry* brands that home owners, architects and decorators have preferred for more than half a century.

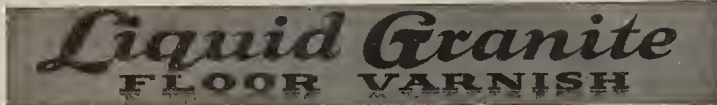
Write for our new illustrated booklet in colors showing artistic schemes of decorating and wood finishing. It contains information of great value to every home builder, present and prospective.

Factories:

Detroit, Mich.
Walkerville, Ont.
San Francisco, Cal.

BERRY BROTHERS
INCORPORATED
World's Largest Varnish Makers
Established 1858

Branches in principal cities of the world.



LISTERINE
The Safe Antiseptic

An infected wound is usually a neglected wound.
To prevent infection of cuts and abrasions, promptly use Listerine.

4 SIZES
15c, 25c,
50c, \$1.00

ADVERTISE IN "EXTENSION" AND GET TO-DAY RESULTS. Send in Your Copy

Better to read a thousand advertisements than miss the one you need.

The Mexican and Anti-Catholic Propaganda in the United States

(Continued from page 31)

"Because the clergy will no longer be permitted to maintain the low people in ignorance and idolatry, nor to win over the children of the middle and upper classes, at schools, colleges and seminaries, thus preparing generations of traitors, of enemies of liberty, progress and the Republic; masses of slaves of the Catholic dogma, and serfs of the Roman curia. . . .

"They will not be permitted to exert their ministry unless they are previously married, which is the only means to prevent their being a constant, real and formidable menace to the tranquility, harmony and purity of homes.

"They shall not be permitted to dominate and deceive the low classes, especially women, and distort all moral ideas by means of the confessional, which is nothing but a window open on every home and every conscience.

"They shall not exploit the people in the future by means of their interminable religious and profane festivities, or by novenas, processions, rogations and masses subject to a tariff.

"They shall not maintain in the future the idolatry of the people, making it kneel before dirty pictures representing men, women and animals.

"They shall not be permitted to publish under the title of educative works, books and pamphlets in which they attack and outrage the memory of national heroes, the institutions of the Republic, in which they disown and deny the conquests of science and experience, in which the triumphs of sociology and modern psychology are condemned, in which they place the object of human life outside of life itself, in which they counsel hate to beauty, to matter and to sexual love; and the poor and the oppressed are exhorted to persevere in it, and to become resigned to their poverty and their slavery, to live and desire it.

"They shall not be able to continue enriching themselves with the censurable trade in relics, images, scapulars, saints, votive offerings, medals, crosses and waters, and blessed candles, to the evident detriment of the true spiritual welfare and especially to the temporal welfare of their adepts.

"They shall no longer attempt against public health by means of their dirty fountains of blessed water . . . and forcing them to imbecile fasts and abstinences under the pretext that eating certain food on certain days is an offense and a sin against the Lord.

"They shall not be allowed to build and open their churches, their chapels and sanctuaries to pursue thereby their work of exploitation, retrocess and lies, nor will they be permitted to found or maintain beneficent associations or institutions.

"They shall not be permitted to place collection boxes in churches, nor demand, directly or indirectly, contributions, offerings or alms; nor adorn their temples and images with precious metals and stones, nor even with the excuse that the donations are spontaneous offerings from the people.

"They shall not continue living in sumptuous palaces belonging to the nation.

"As we stated at the beginning of this work, unless the Americans take the Mexican standpoint they are unable to understand and to judge the work of clericalism in Mexico, and the reason of the prosecution begun against it."

Mr. Mena and his friends in Mexico, and in the United States, were assured that vast treasures were stored in the Catholic churches. Therefore, imagine their rage and chagrin at finding only the pathetic gilt and tinsel ornaments adorning the interiors, valueless to Mr. Mena, yet priceless to the loving hands that placed them there. But Mr. Mena must "make good" and account for the disappearance of the treasure, so he says:

"The repugnant personality of the notorious Plancarte, scandalously stealing the treasures of the Sanctuary of Guadalupe, the mean profiles of the Spanish priests of contemporary Mexico, ignorant, fanatical, ambitious, loafers and thieves, who, on hearing of the triumphs of Constitutionalism, fled, carrying not their miraculous images of clay and paper-maché, which they left in the churches at the mercy of the enemy, but the rich jewels, the gold and silver, the dazzling gems with which the stupidity of a whole country had adorned the idols; jewels which were converted into dollars and have assured their possessors a life of ease and comfort in foreign countries."



That Bright Spot on the wall was made with

CLIMAX WALL PAPER CLEANER

Cleans Wall Paper, Flat Tones, Frescos, Cal-cimined Walls and Window Shades.

It gets and holds all the dust, grime and soot. It don't scatter one bit. Ten cent can cleans average sized room.

Ask for CLIMAX at your nearest dealer.

The Rosary

Our new catalogue of Devotional Wares in Gold and Silver ready for distribution. Mail a postal card for copy.

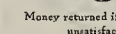


CLEAR-OUT FACETED STONES
Amethyst, Topaz, Carnet, Crystal, Rose, Opal.
Mounted on rolled-gold plate. Satisfaction guaranteed with Rosary.
M-4651-16 in. 5 yr. guar. \$1.60
M-4652-18 in. 5 yr. guar. 1.25
M-4653-18 in. 10 yr. guar. 1.50
M-4654-18 in. 10 yr. guar. 1.75
M-4655-21 in. 20 yr. guar. 2.50

Real Amethyst Stones, mounted on solid gold, \$25.00
Real Amethyst Stones, mounted on R. G. plate, \$10.00
Silver Rosaries, in cases, \$3.00 - \$3.90



SCAPULAR MEDALS-LOCKETS-RINGS
Scapular Ring (7340)
Gold, each, \$3.00
CARD FOR MEASUREMENT ON REQUEST.



Money returned if goods prove unsatisfactory.
Goods sent Free by Parcel Post.
No. 5480, Gold, each, \$2.50

The W. J. Feeley Company
10 East Fifth Street New York City 169 South Angel Street Providence, R. I.

BIRD MANNA MAKES CANARIES WARBLE



"The secret preparation used by the German Canon Breeders of the St. Andrewerger, to restore cage birds to health and song and prevent them from becoming ill. Sold by Druggists. Mailed for 15c.
CAUTION—Bird manna is sold only in White Metal Cases with this TRADE-MARK in red. Beware of imitations.
BOOKS ON CAGE BIRDS—120 pages beautifully illustrated, showing canaries in their natural colors. Full information on song and rare varieties. How to breed them for profit. Hints on their diseases and how to cure them. All about parrots and how to teach them to talk. Most complete book on the subject. Mailed for 15c, or sent with Bird Manna and Bird Mitters for 50c by the
PHILADELPHIA BIRD FOOD CO.
400 N. Third Street Philadelphia, Pa.

Want a Government Job?

Railway Mail Service Pays up to \$1800	Positions for Women Pay up to \$1800
P. O. Clerk or Carrier Pays up to \$1200	Government Clerk Pays up to \$1800
Custodian/Revenue Service Up to \$2100-\$2500	Stenographer or Bookkeeper Up to \$1800-\$2500

TEAR THIS OUT - MARK POSITION (X)
Mail it in, with your name and address. I'll advise you (free) about Civil Service examination and getting place on eligible list for early appointment. With my coaching I give guarantee of position or money back, based on Washington Civil Service Manual, 292,296 protected positions under Civil Service; permanent place, sure pay, short hours, regular promotions, annual vacations. It's great to work for Uncle Sam. Learn all about it by Writing for "Book JF 848". EARL ROPKINS, Washington, D. C.

St. Christopher Medal

"Patron Saint of all Travelers"

Automobile Size—3 1/2 inch Bronze \$1.50 Sterling Silver \$4.50
Pocket Size 1 inch Bronze .50 Sterling Silver .75

THE GORHAM CO.
Fifth Ave. & 36th Street, New York City

MENEELY & CO. WATERVLIT (West Troy, N. Y.)
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER BELLS

100 PLAYS AND CATALOG WINGS FREE
Enter: Feely Co., No. 5, Melrose, Mass.

\$4.80

Well Constructed of Hand-somely Embossed Genuine Oak in Golden Finish

Save 1/3 On This Solid Comfort Rocker

Our Rocker No. 16622055. Equipped with yielding springs. Comfortable and well upholstered in a dependable grade of artificial black leather. A good value for the money. Satisfaction guaranteed or money back. But it is only one of hundreds offered you by

The Book of Furniture Bargains
Surprising money-saving prices on everything you need in furniture. Send post card for it today. **Free**

Montgomery Ward & Co. Dept. 207
Chicago, Kansas City, St. Louis, Peoria, St. Paul, New York
Write House Most Convenient

Health is Yours

If you follow the teachings of Dr. Elmer Lee, editor of the **Health Culture Magazine** Every month it is brimful of hints and helps for cures without drugs, and right eating, breathing, exercising, etc. \$1.50 a year; 15c a number—four months "On Trial" for 25c.

Send today for your first four months and add to your health. Money back if not satisfied.

HEALTH CULTURE, 291 St. James Bldg., New York

LADIES' Fascinating home business, tinting post-cards, pictures, etc., spare time, for profit, \$5 on 100. No canvassing. Samples, 10c. Post-cards free. ADVERT. 924-7, 130 Madison St., New York.

The insulting reference to Father Plancarte places Mena upon the pinnacle of his infamy and marks the measure of his contemptible cowardice and calumnious villainy. Kindly to a fault, broadminded to a degree, and modest to self-effacement, Father Plancarte spent his personal fortune in uplift work among the Mexican poor. Exalted characters like Father Plancarte would save Mexico from itself. Shiny creatures like Mena would drag Mexico down into their vile sink of nasty indecency. Having paid Mr. Mena this compliment, we will continue, in our repugnance, to quote him:

"The Constitutionalism which has been exposed before the American people as being atheistic and the systematic enemy of all religious idea, shows, therefore, that it only attacks the Catholic clergy in Mexico."

Having delivered himself of the foregoing, Mr. Mena utters this sinister prophecy for the benefit of American Catholics:

"They should bear in mind that sooner or later the same convulsions will shake the people in America and in Europe, which still are under the rule of Papism."

And, giving this as his reason, Mr. Mena closes his argument:

"Because the only man who is really free is he who has succeeded in emancipating himself from the onerous yoke of dogma and tradition."

We have quoted at length from Mena to enable the reader to get Mena's viewpoint, which is the "Liberal" viewpoint, the "Carranista" viewpoint, and, therefore, the viewpoint of those supporting the Mexican revolution.

Merely to quote Mena is to refute him.



Another pamphlet is headed "Stupendous Issues; The Case Stated and the Evidence Presented by the Publicity Bureau for the Exposure of Political Romanism." It is dated October 16, 1916, and was used as a political document in the late presidential campaign. It says:

"To the People of the United States:

"We ask your cooperation in preserving free institutions in Mexico and in our own beloved land. In brief, the facts are as follows.

"Our National Government, consisting of a Democratic President and a Democratic Congress, has recognized the Mexican Revolutionary Government, which, among various reforms, had expelled the Roman Catholic clergy; and here in our own country the opposition political party, the Republican organization, is supporting the contention of the Roman Catholic clergy. This is compelling those of us who believe in the justice of the people's cause in Mexico, and believe that the existing Democratic National Government here should be reelected, to state our case to you, the voters, or be defeated."

This pamphlet epitomizes the various lies about Mexico and drags in the Philippines, intimating that if they get their freedom, as promised by our government, the Church will be kicked out.

The anti-Catholic understands very well what is meant in the quotation this pamphlet gives in capital letters from Mr. Wilson's message of December, 1915:

"From the first we have made common cause with all partisans of liberty on this side of the sea. . . . We have unhesitatingly applied that heroic principle to the case in Mexico, and now hopefully await the rebirth of the troubled Republic, which had SO MUCH OF WHICH TO FURGE ITSELF, and so little sympathy from any outside quarter in the radical but necessary process."

This quoted statement of Mr. Wilson's was made after the recognition of Carranza, in the face of evidence and protest. On Saturday, September 2, 1916, Mr. Wilson said: "The revolution itself was inevitable and was right."



In addition to all the foregoing, a number of American correspondents, more or less well known, have aided strongly the propaganda, and otherwise respectable papers have printed their stuff, and then refused reiterations.

George Miner boosts Alvarado in the Boston *Transcript*; Gregory Mason performs a like service in *The Outlook*, both for Alvarado and the whole gang of murderers and thieves; David Lawrence did what he could in the New York *Evening Post*; Lincoln Steffens, in *Collier's*, has done his bit, and so on ad nauseum.

If the reader will take the trouble to study these pamphlets and then read Mr. Wilson's statements about Mexico, he will discover the source of Mr. Wilson's information about that unfortunate country, and, as well, the obvious reasons for deceiving him.



REG. U. S. PAT. OFF.

GENUINE HAS TRADE MARK
— ON THE PACKAGE —

GRAND PRIZE
PANAMA-PACIFIC EXPOSITION
SAN FRANCISCO, 1915

To make a good Cup of cocoa Begin Right CHOOSE "BAKER'S"

Prepare it carefully,
following the direc-
tions on the package,
and you will find that
every member of the family will thoroughly
enjoy this delicious and wholesome beverage.
Its healthfulness is assured by its purity and
high quality.

— Made Only By —

Walter Baker & Co. Ltd. Dorchester, Mass.

Established 1780

Style Book of Sectional Bookcases

(mailed free)—a help to home lovers


We have faithfully described and illustrated the bookcases which were awarded first prize at the Panama-Pacific Exposition in a style book of

GUNN Sectional Bookcases

Their highest quality is assured and their beauty is evident in the Colonial, Mission, Clawfoot and other designs in mahogany and oak, made up into desk sections, hall-sections, corner sections and single sections to go under windows, which will enable you to make use of much valuable floor space now wasted. You will also receive a booklet, "In an Emperor's Den," showing what royalty thinks of them. Dealers everywhere.

THE GUNN FURNITURE CO.

1214 Broadway
Grand Rapids, Mich.



BUCKEL BROS.

Manufacturers of

Altars, Pews, Confessionals, Pulpits, Communion Railings, etc.

Altar Builders

We build ALL ALTARS for the Catholic Church Extension Society

2834 AND 2836 LAKE STREET
CHICAGO, ILL.

C. M. BUCKEL, Pres.
T. P. BUCKEL, Treas.

Salt Mackerel

CODFISH, FRESH LOBSTER



FAMILIES who are fond of FISH can be supplied DIRECT from GLOUCESTER, MASS., by the FRANK E. DAVIS COMPANY, with newly caught, KEEPABLE OCEAN FISH, choicer than any inland dealer could possibly furnish.

We sell ONLY TO THE CONSUMER DIRECT, sending by EXPRESS RIGHT TO YOUR HOME. We PREPAY express on all orders east of Kansas. Our fish are pure, appetizing and economical, and we want YOU to try some, payment subject to your approval.

SALT MACKEREL—fat, meaty, juicy fish—are delicious for breakfast. They are freshly packed in brine and will not spoil on your hands.

CODFISH, as we salt it, is white, boneless, and ready for instant use. It makes a substantial meal, a fine change from meat, at a much lower cost.

FRESH LOBSTER, is the best thing known for salads. Right fresh from the water, our lobsters simply are boiled and packed in PARCHMENT-LINED CANS. They come to you as the purest and safest Lobsters you can buy, and the meat is as crisp and natural as if you took it from the shell yourself.

FRESH CLAMS is a reliable, hearty dish, that your whole family will enjoy. No other flavor is just like that of clams, whether fried or in a chowder.

FRESH MACKEREL, perfect for frying; SHRIMP to cream on toast; CRABMEAT, for Newburg or deviled; SALMON, ready to serve; SARDINES, of all kinds; TUNNY, for salads; SANDWICH FILLING, and every good thing packed here or abroad, you can get direct from us and keep right in your pantry shelf for regular or emergency use.

With every order we send **BOOK OF RECIPES** for preparing all our products. Write for it. Our list tells how each kind of fish is put up, with the delivered price, so you can choose just what you will enjoy most.

Send coupon for it now. **FRANK E. DAVIS CO.**, 51 Central Wharf Gloucester, Mass.

Please send me your latest Fish Price List.

Name.....
 Street.....
 City..... State.....

A Mexican Monopoly

By HENRY NAVARRE



HEMP, we may say, is the only product of Yucatan. The United States is the chief consumer of it. When Alvarado arrived in Yucatan, he found there, already established, an official institution, the "Comision Reguladora del Mercado de Henequen" (committee for regulating the hemp market), and whose purpose the price of the fiber should not be unduly lowered.

Alvarado has entirely upset the object of said institution by converting it into a mere politico-fiscal bureau of his government.

The hemp market has been controlled during many years by the International Harvester Company, but there were other commercial houses that freely bought said fiber.

The first thing Alvarado did was to drive from the country the agents of the purchasing houses, thereby forcing them to close their agencies in Yucatan. After that, by means of threats and military constraint on the Yucatan farmers, he bound themselves not to sell or deliver their hemp during five years, except to the Comision Reguladora. All those refusing to enter into said agreement have been thrown into jail.

In this manner Alvarado has succeeded in making the Comision Reguladora the only purchasing party in Yucatan, and, at the same time, the only selling party of the Yucatecan fiber in the United States, as well as in the other countries that use the fiber. He has given, under his own authority, several decrees modifying and reforming the basis of the institution, which at present is entirely under his control.

In accordance with the contracts above mentioned, the Yucatecan producer receives only a small part of the price received by the Comision Reguladora. This payment is made either in paper money or in drafts on New York, according to Alvarado's whim. Thus the amount received by the producer is smaller than that of the total price he used to receive before Alvarado's régime, and out of it he has to cover the cultivation and exploitation expenses, pay the wages decreed by Alvarado, the taxes—which are constantly increased—and the frequent forced loans which, in one way or another, Alvarado exacts from him.

The balance of the price, amounting to over fourteen million dollars per annum, is received by Alvarado's agents in the United States. A promise has been made that said balance will be distributed to the farmers, but as yet that promise has not been fulfilled.

The farmer has not profited by the marked increase in the price, which is considerable, but twice as much as he used to pay for the hemp in other times. By that increase, the price of cereals in the United States is increased in proportion, the "First Chief" being the only one who profits thereby.

This is very easy to prove. Alvarado, pretending to prove the contrary, recently published in the papers a report on the balances of the accounts between the General Treasury of the Republic and the Comision Reguladora. These accounts clearly show that the funds of said Comision are used generously to prop up the failing finances of "First Chief." Alvarado maintains that, according to said accounts, far from the Reguladora having given funds to Carranza, it is indebted to the Federal Treasury for a large amount. And, in fact, in said account it appears that the Comision Reguladora owes the Federal Government two great amounts—one corresponding to the Provisional Government script sent by said Government to the Reguladora, and the other corresponding to the so-called uncounterfeitable notes, likewise sent to the Reguladora. It is immaterial whether such remittances have been made, but it is exceedingly curious that the Federal Government has been credited in gold, thus converting the amounts represented by said notes into gold. But, at what rate? It is not determined, but it must have been at a handsome rate for the Federal Government, since ten million pesos of

ALTARS

That are Durable and Permanently Beautiful

Made in Marble, Scagliola, Rigaico



Corpus Christi Church, Buffalo, N.Y.

Special Designs of any desired dimensions furnished free of obligation

Daprato Statuary Company

Religious Institute of Christian Art

762-770 W. Adams Street CHICAGO 51 Bardsley Street NEW YORK CITY



Sacred Heart Sanitarium

For Medical and Neurological Cases

St. Mary's Hill

For Drug and Mild Mental Cases

BOTH INSTITUTIONS CONDUCTED BY Sisters of St. Francis of St. Joseph's Convent MILWAUKEE, WIS.

CLEANLINESS OF OPERATION



Wells T. Bess Duplicator Company, 2205 1/2 St. John Street, New York

CHURCH BELLS

CHIMES AND PEALS

MEMORIAL BELLS A SPECIALTY

FULLY WARRANTED

MESHANE BELL FOUNDRY CO., BALTIMORE, Md., U. S. A.

Established 1866



ELYMER CHURCH BELLS

Carry their message a'far, and bring to church those who might forget. The sweet beauty of their tone is irresistible. Bells made by the Elymer Process are better, more durable, and they cost no more. Our Free Book tells all about Bells.

The Cincinnati Bell Foundry Co., Dept. 19 Cincinnati, O.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 58 ESTABLISHED 1858

THE C. S. BELL CO. HILLSBORO, OHIO



MENEELY BELL CO.
 TROY, NEW YORK
 AND
 177 BROADWAY, NEW YORK CITY



When Baby's Teething

—when he's fretful and restless, nothing will soothe and quiet him like

BABY EDUCATOR Food Teething Ring

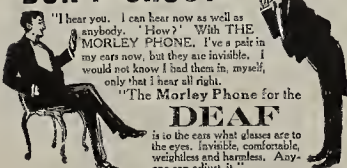
Honey-sweetened cereal, baked hard. Contains real nourishment.

Baby just loves it. See how he drops his playthings for it. Baby knows!

At grocers and druggists; or two tins, postpaid, 50 cents.

JOHNSON EDUCATOR FOOD CO. EDUCATOR CRACKERS
 53 Educator Bldg., Boston

"DON'T SHOUT"



"I hear you. I can hear now as well as anybody. 'How?' With THE MORLEY PHONE. I've paid in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right."

The Morley Phone for the DEAF

is in the ears what glasses are to the eyes, invisible, comfortable, weightless and harmless. Any one can adjust it.

Over one hundred thousand sold. Write for booklet and testimonials THE MORLEY CO., Dept. 763, Pony Bldg., Philadelphia.

uncounterfeitable money were sent to Yucatan, and, notwithstanding the fact that Carranza's own government deems and considers that the counterfeitable peso is not worth over twenty cents national gold, in the account referred to the balance of the corresponding transaction amounts to about four million pesos, national gold. In short, the Regulatora pays Carranza for his notes a price far above that set on them by Carranza himself. Said four millions plus seven millions, national gold, balance of the account of the Provisional Government notes, and other items which we will mention further on, determine a considerable balance against the Comision Regulatora.

This suffices to show clearly how the amounts received from the American farmers by the Yucatecan institution pass into the hands of His Excellency, Don Venustiano. But there is still something more. We find a new item in a *nota bene* which, doubtless through carelessness, was published at the foot of the account we refer to, and which makes absolutely clear the procedure used by Alvarado to send money to his Great Chief. In said *nota bene* it is determined that "against those balances in favor of the General Treasury of the Republic, the institution holds notes of the Provisional Government, pending liquidation, and which amount to over forty-five million pesos. It is difficult to understand why and how such an enormous amount of paper which Carranza, later on, declared null and valueless, unexpectedly came into the hands of the Comision Regulatora. The facts in the case are that the Comision Regulatora holds those forty-five million pesos which the Federal Government is bound to pay, and which it has not paid up to the present date. It is surprising that when the institution figures as debtor to the Federal Government, said Provisional Government scrip is set down at a very high rate in gold, and vice versa, when the Federal Government is to pay for that scrip, it does not even go to the trouble of including it in its accounts. It would appear that the Regulatora has taken upon itself the queer mission of cashing said account of forty-five millions which it paid for in gold, apparently with the only purpose that, once in its hands, said scrip should be shortly after declared null and void. Thus, the Carranza Government made a marvellously clear profit in the transaction, the Yucatecan farmers thereby suffering the corresponding loss.

There is still more to say on this point. One of the items that determine a debit balance in favor of Carranza, which the Regulatora is directly bound to pay, is made up of a special tax on the exportation of sisal hemp. Said tax amounts to about two millions national gold in four months.

We have thus far explained the proceedings carried out in order that the price of the Yucatan hemp should go into Carranza's hands. It should also be borne in mind that Alvarado has not as yet deemed it expedient to publish the special accounts of the Regulatora's agency in New York, accounts which would probably give us material for interesting financial studies.

Alvarado and his political minions affirm with all seriousness that the Yucatecan farmers are very well pleased with such conditions. But it is a curious fact that the Alvarado paper and publications give the lie to such statements and make known, unconsciously, the true conditions. In the issue of *La Voz de la Revolucion*, of September 28, 1916, one of Alvarado's closest champions, deprecates that the Yucatecan farmers do not seem to have confidence in the Regulatora, and says: "For some time we have been observing that an atmosphere of hostility and lack of confidence has been formed around the Regulatora." "Cultured farmers who are considered able men of business are in doubt, and are also displeased with the Regulatora." In the issue corresponding to October 11, *ut*, the same writer states: "The Regulatora has been charged by the same farmers as being a monopoly."

These phrases, from the pen of one of Alvarado's partisans, are full of significance. They show that the hemp producers are not satisfied with this system, whereby they are deprived of their legitimate profits for the benefit of Carranza and his followers.

If you are not a subscriber and are interested in the Mexican situation send us fifty cents for the next three issues of EXTENSION MAGAZINE, which will contain additional articles about Mexico. Address: EXTENSION MAGAZINE, Subscription Department, 223 W. Jackson Blvd., Chicago, Ill.

LEARN MUSIC FREE

IN YOUR OWN HOME NEW, EASY METHOD

At last you can have your dearest wish. Right in your own home you can learn to play your favorite musical instrument and bring into your own life and the lives of others endless pleasure and happiness thru your music. By our new plan more than 200,000 gentlemen, ladies and children in all parts of the world have learned to play successfully and skillfully. Let us prove to you how easily and quickly you can learn to play any instrument BY NOTE in your own home, without a teacher, by our New Improved Home Study Method, and without paying a cent for instruction.



PLAY BY NOTE

Piano Mandolin Cornet Guitar Harp Clarinet Piccolo
Violin Organ Banjo Cello Trombone Sight Singing Flute

Lessons Free!

We want to enroll one pupil in every locality to help advertise our simplified system of teaching. For a short time only we are making this wonderful offer to teach you our full Conservatory Course—in your own home. Your only expense is for the Sheet Music used for lessons. Send the coupon and learn for yourself how interesting and fascinating they are—how easy to learn.

MAIL COUPON NOW

Let us send you our new 92-page book which describes the secret principles of our wonderful New System of Music Teaching from beginning to end, and contains scores of letters from pupils who have become expert players as a result of the Course. We can not explain this great plan here—you must see the book. Clip the coupon and mail it to-day or send a postal card before you turn this page and forget.

U.S. SCHOOL OF MUSIC

Box 339, 225 Fifth Ave. New York City.

Please send me your free book, "Music Lessons by Mail," explaining how I can learn to play the

Name _____
Address _____

U.S. SCHOOL OF MUSIC, Box 339, 225 Fifth Ave., NEW YORK

Church Furnishings

In Gold, Silver, Brass, Bronze, Marble and Wood, designed and made especially for Catholic Churches.

CHALICES, CIBORIA, MONSTRANCES, CANDLESTICKS, CRUCIFIXES

MEDALS, CLASS PINS AND RINGS

CARVED WOOD CRUCIFIXES from Ober-Ammergau ROSARIES of Silver, Gold and Semi-Precious Stones

ST. CHRISTOPHER MEDALS for Automobilists

Spaulding & Company

Michigan Avenue and Van Buren Street, CHICAGO

100 Edwin's GENUINE Havana Seconds \$215

From Factory Direct to YOU By Ex. or Parcel Post Prepaid

Made of Imported Havana Fillars, from our own plantations in Cuba—leaves that are too short to roll into our "Big Cigars." They're not pretty, no bands or decorations, but you don't smoke looks. Customers call them "Die Wounds in the Rough." All 4 1/2 inches long. Only 100 at this "Get Acquainted" price. Money refunded if you don't receive at least double value. When ordering, specify mild, medium or strong. Your check accepted. Our references, Dun or Bradstreet's or any bank.

To each purchaser of 100 Edwin's Genuine Havana Seconds we will extend the privilege of ordering, in 50c and 10c lots, one of Edwin's BEST "BIG SIZE" cigarettes in one simple clear pack at our 12 best prices—all through the year—pocketing to \$12 per 100. Include this in your order—it's the biggest single value ever offered.

Largest Mail Order Cigar House in the World
EDWIN CIGAR CO. Dept. 1938 2356 24th St. Third Ave. New York
When in New York get \$10 MONEY by presenting any of the 100 EDWIN CIGAR STORES

Unnecessary Indigestion

Indigestion, constipation and the ills they lead to are so wholly unnecessary—and cause so much needless suffering—that Dr. Kellogg, Chief Medical Director of the Battle Creek Sanitarium, has written a book, "Colon Hygiene," in which he tells you how such ills may be avoided. During his more than forty years' experience at the Sanitarium, Dr. Kellogg has prescribed for thousands of cases of indigestion, constipation, and the more serious ills to which they lead. Therefore, what he tells you in his book is the result of experience. His goals with facts—not theory. Dr. Kellogg recommends only natural methods—diet, exercise, rest, and sleep. No drugs. Instructions given in "Colon Hygiene" are so full, complete, and plainly stated that you can easily follow them right in your own home. No tiresome regime. No exhaustive system. Only what your own common sense

promptly tells you is rational and natural. Over 400 pages. Many illustrations. Price, \$3.00. Write for the book to-day. You take no risk. For, after five days' examination, if you are not entirely satisfied, you may return the book for prompt refund of your money. Is this fair? We let you judge the value of this book for your own needs.

Use the Coupon

6602 HEALTH PUB. CO., 7704 Washington Ave., Battle Creek, Mich.
I encash \$3 for "Colon Hygiene" which I will keep or return in five days for refund.
(Write your name and address plainly in the margin.)

FREE This New Book Care of the Feet

and Illustrated Catalog showing our full line of *Perfect Fitting shoes* for women, men and children in *all sizes and widths*. "The Care of the Feet," by Dr. Louis S. Dalsimer, has been found most helpful by thousands of foot-sufferers.

DALSIMER SHOES Comfort with Style

Most foot troubles come from poor fitting. For 38 years Dalsimer Shoes have been recognized for their *Comfortable Fit, Unexcelled Quality and Good Style*. The wide range of sizes carried by us, running from 4 1/2 to 11 and AA to F, enables us to fit you perfectly.

Dalsimer's NURSES Dytle

shoes especially designed for women with tender feet.

\$3.50

This shoe is a great favorite among the teachers of the Church. *Button Style, 60 cent*. You can order from this ad. The Dalsimer money-back guarantee protects you absolutely. If you are not perfectly satisfied your money will be promptly refunded. Write today for New Catalog and "The Care of the Feet," free. S. S. DALSIMER & SONS, 1217 Market St., Phila., Pa.

Sealed Lips

(Continued from page 31)

Christopher seemed to pull himself together. "We have met," he said, "I can not say I know him well. Do you?" he enquired, suddenly.

"Really!" ejaculated Mr. Prescott. "If you'll excuse me, FitzPatrick, I think you are hardly justified in making such an inquiry. But I suppose," he added, softening, "I suppose, as a matter of fact, you've been hard hit. I suppose I must excuse you folly."

Christopher said nothing, but continued to fix his eyes on his employer with an expression which was at once anxious and imploring.

"There's no hope for you," said Mr. Prescott, slowly. "No use thinking of it. I am sorry for you, but it can't be helped."

He took up his stick and went out, leaving Christopher gazing at his ledger with unseeing eyes.

After a time he forced himself to resume his work again, and was in the act of adding up a long column, when the door opened once more, and Joan came hastily in.

The cousins had scarcely met since the day when Christopher had taken her to task on the subject of Susan's letter, and the sight of her recalled that hitherto inexplicable episode with a shock of grief and pain. He understood now for whom Joan had been acting.

"Oh, Chris, I had to come," she said, as she shut the door behind her. "Daddie says you are dreadfully upset, and I'm so—so miserable!"

"I think someone might have just given me a hint," said Christopher, bitterly; "but you all seem to have been in league. I suppose it was Susan's letter to Travers that you were posting that day?"

"I wasn't posting it," exclaimed Joan. "Susan had sent it by our maid to the postoffice on the sly, and I met her on the road and took it away from her. I was bringing it back to Susan, hoping to induce her to destroy it. Oh, Chris, don't look at me like that! It would have been mean of me to give Susan away."

He hardly heeded her last words. "On the sly," he repeated. "Was she secretly engaged to begin with, do you mean?"

"There was a sort of engagement, but Daddie wouldn't hear of it," answered Joan. "Susan was supposed to have returned her ring and given up corresponding, but—"

"Do you know why?" he interrupted eagerly. "Had your father any objection to Travers?"

"Only that he was not up to the mark, socially," said Joan. "You know what Daddie is. His father had made his money in trade, or something."

"Is that all?" said Christopher. "He had no—no personal fault to find with him?"

"No," rejoined Joan in surprise. "Dick Travers is really very nice in every way, you know; he has been to Eton, and Oxford, and all that."

Christopher sighed. After a pause, he said: "Susan was supposed to have sent back her ring, you say? Do you mean that she didn't send it back?"

"She wore it on a chain around her neck," said Joan. "Oh, Chris, I am so sorry! I used to feel such a beast when I saw how you felt about her. I did try to warn you, didn't I? I was always bringing up his name when I saw she was trying to lead you on, and talking about horses, and hunting, and all things which I thought might jog Susan's memory, and perhaps her conscience; but she didn't mind me, and you simply thought me pert and spiteful."

"To jog her conscience," he repeated, slowly. "Joan, what do you suppose she did it for—just to keep her hand in?"

Joan was silent; she turned scarlet.

"Just to play with me," he went on; "to have the triumph of another conquest? Even the conquest of such a worthless poor devil as I am counts as a unit, I suppose. And it will be amusing now to watch my sufferings and to realize they are caused by her. Of course, presumption like mine deserves to be punished."

"Oh, don't!" exclaimed Joan. "I don't believe it was for any of those reasons."

"Why, then?" asked he, continuing almost sternly. "Joan, I know only too well that sometimes it is impossible to betray people's confidences, but unless you have made a special promise to Susan's memory, you have made no exception, if you know it. You have no conception of what I am going through. I feel like a trapped animal."

"I didn't make Susan any promise," said Joan, "and I do think I owe you any explanation I can give. I think it is just this: Susan

Cassocks and Clothing

Rev. Clergy and Seminarians:

1865 Oursplendid line of Spring and Summer materials for "Blue Flag" Cassocks and Suits is now ready—materials suitably light in weight, yet of substantial and durable character.



Remember, we are specialists in Clerical Clothing and we sell under our never used "Blue Flag" Guarantee—to satisfy you or refund your money.

WRITE FOR SPRING FOLDER E

To the Catholic Laity

In our line you will find appropriate gifts for your pastor, for relatives and friends among the reverend clergy and for seminarian students. Prices range from \$1.00 up. Write for Spring Folder E

Zimmermann Bros. Clothing Co.
406 Broadway - - MILWAUKEE, WIS.

ELECTRIC LAMPS of Exquisite Charm

SELECTED especially for their distinctively beautiful design and careful workmanship, our displays of exclusive Electric Lamp models rank among the finest America has to offer.



- Parlor Lamps
- Table Lamps
- Piano Lamps
- Boudoir Lamps
- Desk Lamps



Prices range from the very moderately priced to the finest that money can buy. Abundant variety from which to select.

ELECTRIC SHOP

72 West Adams Street
Jackson and Michigan
CHICAGO

Invitations for Ordination

Class Pins, Rings, Invitations and Cards for Graduation Exercises



School and Class Pennants Also, complete line of Business and Society Stationery for Correspondence.

Peter Paul & Son
140 N. Pearl Street, Buffalo, N. Y.

Lightning Can't Strike It

Don't wait and worry whenever it storms. Get Protection now, before it is too late. Lightning strikes and destroys millions of dollars worth of buildings and live stock, besides hundreds of lives, every year. Shinn Conductors will absolutely prevent damage to any building; they are bonded to protect. Look for the name Shinn on the cable. Lightning book free.



SHINN MANUFACTURING CO.
83 1/2 Jackson Blvd.
Chicago, Illinois.

PIPE AND REED AND PIANOS

Pure, sweet tones. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.

HINNERS ORGAN CO., PEKIN, ILL.

\$60 A WEEK AND THIS FREE AUTOMOBILE



Every Agent Can You can make \$50 a week. Get an Aut. Free. and get Free Auto. I want hunters, money-makers, to work with me to advertise, sell and appoint agents. Biggest thing in your life. City conveniences without plumbing. Used and new cars. Sales on sight. Demonstrating cub furnished. Folds small, self-propelling, unobtainable. Guaranteed to work.

AGENTS MAKE SALES EASILY Two sales daily means \$50.00 a week. Leggett, Ohio. Worked two hours, took two orders, profit \$100.00. Hylant, Neb. Took 1 order in 4 1/2 days—profit \$35.00, ordered 12 more tubs. A famous lady. "Sold 10 tubs in one day—profit \$50.00." Linton, Neb. "Sold 12 tubs in three days—profit \$30.00." And hundreds of others making big money. Found every home has no bath right now. Experience and capital unnecessary. Credit given to all. H. S. Robinson Frns. THE ROBINSON PATENT CO. 4639 Factor's Building TOLEDO, OHIO

WHAT WILL YOU CHARGE

to display an elegant sample PIANO in your home and allow us to refer to you as our local representative? Write to-day for our Special Agents' Display Plan. Desk 15.

HAGGERTY-COOK CO., INC.
WARREN, PENN.

AN APPROPRIATE EASTERN BRUSHBRANCH I

ERIK SIM CRUCIFIX (with metal corpus and mounted on highly polished wood core.) Better Than Ever and Lower in Price. This beautiful work of art should be in every Catholic home. Shines throughout the Night in the Darkest Room.

Agents Wanted Everywhere. Satisfaction guaranteed. Money cheerfully refunded if not strictly satisfactory in every way.

THE PIONEER CORPORATION
Sole Manufacturers 1241 West 34th Street, CHICAGO, ILL.

Wedding 100 Engraved Announcements, \$6.00 Invitations, \$7.75 100 Engraved Calling Cards, 1.25

One Sheet Size Type 100 Invitations at Announcements, \$3.00 100 Calling Cards, 50c. Write for samples and correct forms.

ROKER & COMPANY
ENGRAVERS, STATIONERS, ETC., 112 BROADWAY
BENOIST BLDG., ST. LOUIS

is really awfully in love with Dick Travers, and she thought Daddie very unjust in breaking off the engagement for such a trivial reason as that about his family. She thought she would just show Daddie she might do much worse from a worldly point of view, by—by—her voice trailed away, but presently she resumed, "I'm afraid she led you on just to frighten him."

"I see," said Christopher. "I was a cat-paw." He was silent for a time, and then added, "Yes, I see now you tried to warn me. I believe you are straight, Joan."

She looked at him gratefully, and his eyes met hers with kindness, though they were still very sad. Bye and bye, however, he averted them with a groan.

"Joan," he said, "do you think Susan knows what she is doing? Is she quite, quite sure that Travers is worthy of her?"

He had risen, and Joan, who had seated herself on entering, now rose, too, gazing at him earnestly.

"Of course, I personally think she has thrown aside the better man," she said; "but still Dick Travers seems a good fellow. You don't know anything against him, do you?"

He started, and met her inquiring gaze with a hesitating one; then he said:

"Joan, you have been straight with me, so I will try and be as straight as I can with you. I know very little of Travers, but I am not sure if he is entirely to be trusted. I can't persuade myself that Susan will be happy with him. Marriage is such a serious thing. I think she ought to make sure, very sure, that Travers is everything she could wish her husband to be."

"Do you mean—" Joan was beginning, when he interrupted her.

"Now, you mustn't ask me any more questions. I don't really know the man, I tell you—and far be it from me to try to belittle my successful rival. What I say, I say to you alone. But you are Susan's only sister after all. Can you not use any influence you have with her to advise her to wait a little? Don't mention my name—she would be well, never mind! But urge her from yourself to take time to know this man thoroughly, to make sure that she can trust him before she gives herself to him."

"I will, I will indeed," promised Joan, earnestly. "You know you can trust me, Chris?"

"Yes, I know I can trust you," he agreed.

She went away, and Christopher, after finishing his work, locked up the office, and turned toward home.

In the shrubbery he came suddenly face to face with Lady Lavinia and Susan. The girl blushed very prettily and waved her hand. He saw that she was wearing a ring of rubies and diamonds.

"You've heard my news, Cousin Christopher?" she said. "You'll congratulate me, I am sure."

"You know I can have no wish but for your happiness," he said.

Lady Lavinia nodded kindly.

"I'm sorry you can't have lunch to-day," she remarked. "You must come another day—any day that suits you. We are expecting Mr. Travers this evening."

"He is coming here!" exclaimed Christopher, turning round sharply to face Susan.

"Yes," she rejoined. "I've just had a wire from him. I wrote last night," she added, casting down her eyes.

She did not note the convulsion which passed over her cousin's face, but her mother did, and gazed at him in surprise as she repeated her invitation to come and meet the expected visitor.

Making some inarticulate rejoinder, he raised his hat and hastened on, stumbling as he went.

"Really! How extraordinary!" said Lady Lavinia. "I think it would have been civil to answer. But I suppose he is very much upset, poor young man."

"As Daddie says, he is 'hard hit,'" agreed Susan, with a simper. "It was rather cruel of you, mother, to ask him actually to come and meet Dick, while he is still feeling so sore."

"Well, my dear, if it comes to that, I think it is you who have shown heartlessness in asking him for his congratulations, and flaunting that ring, which, by the way, you ought not to be wearing, until your father has given his formal consent to the engagement. I must say I don't think you have behaved very well in this business, Susan. You must have allowed things to go very far, to account for Christopher's extraordinary demeanor. He—really his face was quite distorted when he heard Richard was coming here."

Susan simpered again, and shook out her dress. "Poor Christopher!" she said. (Continued on Page 38)

Here's to your good teeth!



PERFECT health is never possible without the possession of well-conditioned teeth. Your teeth will not be in that state unless the gums are firm and sound.

The logical selection of dentifrice is the one that will protect both your teeth and gums.

Sozodont Liquid Dentifrice is made for that particular purpose, and very especially should be your choice. It is the finished product, resulting from years of search and research in our laboratory.

It has harmless, but very effective, antiseptic properties prepared in due consideration of the delicate membrane that nature has placed in the gums and mouth.

Regular users of Sozodont, some of whom have given it the test of years, will attest to the facts we state.

Sozodont, with the same basic elements, is also made in Paste and Powder form, but our first recommendation is Sozodont Liquid. Because of its nature, its action is rapid from the brush, and while it is thoroughly cleansing the teeth, it gently comes into contact with the gum tissue, preventing the recession of the gums, and provides every other function possible in a dentifrice.

Send two cents for a generous sample of Sozodont, or purchase a full container from your druggist for 25 cents.

HALL & LUCKETT, 222 WASHINGTON STREET, NEW YORK CITY

To Our Advertisers: In ordering mail from our advertisers write your name and address plainly. A little care in this will save all much trouble. Better mention EXTENSION, too.

BONANZA POULTRY KEEPERS
 Try a 74 cent tin from Africa. Most reliable ever tried. Yields 80 to 100 bushels an acre. 20 seeds have produced a bushel of corn. It will double your poultry production. Feed it mixed with grain. No matter how dry, unharmed or wind scattered, it will yield abundantly. Just the extra, better than corn or wheat. For more, you'll make them all out in 10 days. Can grow throughout crops on any spare bits of land, in any soil. Send order today and make poultry money as you never made it before. Price 12 cents a bushel, 3 for \$1, 12 for \$10, 25 for \$20. Buy one now—12, 25, in stamps or coin. GUYER BIRD CO., Dept. 32, Malvern, Pa.

To Our Readers: In ordering by mail from our advertisers write your name and address plainly. A little care in this will save all much trouble. Better mention Extension, too.



45c 51-Piece Aluminum Kitchen Set
 Heats quickly—no polish to wear off. Cooks and bakes foods more thoroughly than any other kitchen ware made. Everything in the Kitchen of Pure Aluminum—51 Pieces.
 Includes: 10 pieces. Measures 10 1/2 inches wide and 8 inches high. (These 10 pieces have dozens of uses—see page 45.)
 Includes: 1 quart; 2 quart; 3 quart; 4 quart; 5 quart; 6 quart; 7 quart; 8 quart; 9 quart; 10 quart; 11 quart; 12 quart; 13 quart; 14 quart; 15 quart; 16 quart; 17 quart; 18 quart; 19 quart; 20 quart; 21 quart; 22 quart; 23 quart; 24 quart; 25 quart; 26 quart; 27 quart; 28 quart; 29 quart; 30 quart; 31 quart; 32 quart; 33 quart; 34 quart; 35 quart; 36 quart; 37 quart; 38 quart; 39 quart; 40 quart; 41 quart; 42 quart; 43 quart; 44 quart; 45 quart; 46 quart; 47 quart; 48 quart; 49 quart; 50 quart; 51 quart.

Send Coupon
 Free Bargain Catalogs
 Easy Payments
 Straus & Schram, Inc., Dept. 82248, Chicago
 If you want anything in kitchen, for silver, jewelry, carpets, rugs, curtains, washing machine, crockery, silver, etc., write today for our big new catalog and list of special bargains. Don't miss outstanding values we are offering. Send now.

Cleveland, Ohio: Miss Jennie Tenneyson; Friend from Ohio: Rev. T. J. Mahoney.

(Charity Contributions Received Through the Society from February 1, 1917, to February 28, 1917.)

Estate of Miss Helen E. Murray, deceased, \$593.77; Friend, ... State of Miss Helen E. Murray, deceased, \$593.77; Friend, ...

The Following Have Each Contributed \$1.50 for the Work of the Society.

A. Gruntmaler; Jacob F. Baldy; Josephine M. Romano; F. L. Conway; Wm. Lehman; Michael Burt; Mrs. C. J. Whaley; Mrs. ...

Payments on Foundations.

W. J. Harahan; Mr. John A. Lynch; F. M. B. Idaho.

New Life Members.

Request of Herman C. Dawceter, deceased; Estate of T. T. Sullivan, deceased; Thomas J. McNamee; Katherine D. Rowley.

Payments on Life Memberships.

Rose Cannon; Phila. Council No. 159, K. of C.; Gerhard C. Berlin; deceased; Mrs. Annie W. Hakever.

Fifteen Year Members.

Request of James Fridolf, deceased, through the Rev. M. Felschman; Rev. Melhard Felschman.

New Annual Members.

Mr. and Mrs. W. J. O'Connor.

Payments on Annual Memberships.

Rev. Landor M. Roth; Rev. Melhard Felschmann; Anna Mermelok; Rev. C. Van de Ven, D. D.

Gifts for Missions.

Table listing various gifts for missions with names and amounts, such as 'An Eastern Friend (D. G. Chapel) \$1,000.00'.

Table listing names and amounts, likely for another set of contributions, including names like 'Mrs. Annie M. Bush' and 'Mrs. Catherine Meltes'.

Bermingham & Seaman Co. MANUFACTURERS AND DEALERS IN PAPER FOR ALL PURPOSES. Our manufacturing facilities and selling organization form a team that works for the economy and satisfaction of customers from coast to coast.

SHUMATE You Take No Risk This Razor is GUARANTEED FOR LIFE. Here's the reason—the blade is made from Tungsten Alloy Steel, which takes a keener edge than any ordinary steel can—and it holds it. You can use it for years without honing.

MAKE YOUR OWN CHOICE Asbestos Fireproof Roofing Covering. Splintered Unsatisfactory Rough Wood Floor. If your institution is five years old and has wood floors, probably some are already in need of a covering material.

FRANKLYN R. MULLER & CO. 742 Madison Street, Waukegan, Ill. Also make inquiry regarding our wonderful elastic STUCCO which can be applied in either arctic or tropical weather.

The Handling of Waste Paper is a Vexing Question. Until it is changed from a problem into a good money-maker by the use of the ERTEL Hand Power Baler. Low cost—lasts for years. Will pay for itself in a few months.

ARMY AUCTION BARGAINS. Rifles \$3.25 up. Uniforms \$1.25 up. Revolvers \$1.50 up. Shot Guns \$2.00 up. Saddles \$2.00 up. Etc.

TYPEWRITERS. Signed Up. All Makes. Save \$25.00 to \$50.00 on rebuilt at the factory by the well-known 'Young Process'.

Lavin; Mrs. Mary A. Kieffer; Miss L. Harrington; Tess McCreary; E. Hanley; M. W. Nichols; Herman Varman; Miss A. J. Collins; P. J. Kelly; Patrick Egan; Daniel J. Tracy; Mrs. Catherine Gaudin; Vera Gray; G. L. Hammer; Ernest F. Fox; Amy E. McCormick; Mary J. McLaughlin; Charlotte F. McKenney; C. H. McNamry; Mrs. J. A. Kemper; Mrs. Annie Kelly; Rev. J. H. Gaudin; Friends, New London, Wis.; Mrs. M. Schmidt; Mary Sullivan; James A. Miller; Mae Reiss; Mrs. Florence White; Mrs. M. M. Hagan; Edward Cusack; Sisters of the Visitation; Katherine Byrne; Blanche Meady; Rev. E. C. Silsby; Mary Mullen; M. E. Wm. Kelly; Friend, Halesville, Tex.; Ben Schumaker; Mrs. John Murphy; Mrs. Charles H. Pinn; Rev. J. J. Doherty; Miss Anna Ballek; Mrs. M. R. E. Sweeney; Thomas Schmidt; Sister Agnes Aloyia; Sisters of Mercy; John Coffey, Jr.; D. E. Lynch; Sister Grace Vincent; Rev. E. Monor; Rev. Thos. Loran; Margaret Haggerty; R. E. Murray; Mrs. C. V. Wagner; Mrs. F. N. Angue; James E. Roche; M. Tauler; H. P. Smithe; Rev. J. Schwegler; Edward W. Ross; H. D. Cherting; Friend; Miss N. McCarthy; Elizabeth McShane; Mrs. F. J. Mayle; May Waters; Mrs. A. Nicholl; Mrs. Joe Cook; Katrina V. Fisher; Mary E. Dawson; Catherine Galtsher; Rev. F. E. McLaughlin; Mrs. Jacob Eppler; Ruth C. Gilman; Mrs. J. Baxter; Mrs. M. O'Brien; Friend, Covington, Ky.; Margaret Edwards; Mrs. E. J. Edwards; Mr. and Mrs. Henry Kennedy; Miss Gaudin; Mrs. Dwyer; J. A. J. Hinder; J. W. Merscher; Miss E. Heryolde; Miss Mary B. Miller; Miss Nellie Keating; Elizabeth Hoff; K. Thompson; Doris Clark; Christine Kelly; Miss N. Ballek; Mrs. J. Mahoney; F. J. Staudt; Edwita A. Angermaster; Frank Hartman; Catherine O'Leary; Sisters, Mrs. C. Gaudin; Annie Dunary; J. Liebh; Miss M. L. Kenney; May E. V. Harshill; Mrs. P. S. Radigan; Mrs. L. Hilligan; Mrs. M. Donohue; Miss Helen Adams; Mrs. Nora J. Demerott; E. Hoar; Elizabeth Runkler; Ernestine Myers; M. E. Lambell; A. O'Neill; W. A. Binder; Rev. G. Gaudin; Mrs. M. E. Dixon; Edward Donnell; Rev. Thomas J. Goding; Miss L. Flood; Ella and Ida Hoff; Wm. McCann; Miss M. E. D. A. J. Perry; Margaret Brent; Mary Sarsfield; Mrs. Teresa A. Miller; Mrs. W. J. South; Sister Emeralia; Miss Mrs. Gardner; Mrs. K. Hannon; K. E. McLaughlin; Rev. Antoine Wilner; Marie Markey; George Shinnier; Rev. Thomas P. Doyle; Charles P. Steiner; Mrs. J. Hesser; Margaret Dwyer; Miss Nancy Beringer; Rev. Philip J. Traynor; Rev. J. J. McLaughlin; Miss Louise Schill; Miss E. Grabau; Friends, Brooklyn; Mrs. A. M. Gaudin; Rev. E. Grady; W. Rosler; Rev. Hugh E. Cullum; Friend, Louisville; Anna B. Malloy; Elmer M. A. Black; Mrs. J. J. Hickey; Corly; Antoinette Runkler; T. Hickey; Mrs. Thos. W. Krauser; Rev. H. E. Bousker; J. A. Materic; Friend; Rev. M. A. Nathan; Anna M. Cronin; Mrs. M. Gaudin; Mrs. P. McNulty; Mrs. Edward P. Dandy; Anna O'Meara; Lucy Gaudin; John J. Lacey; Miss M. C. Born; Mrs. J. Lynch; Gerard C. Wagers; Mrs. E. Egan; A. Jameson; Mrs. J. Holland; Friend, Cisma Park; Ella G. Lennon; Mrs. Margaret Charles Mitchell; Mrs. H. G. Wagner; Mrs. James P. Cahill; Miss Annie Burke; Sisters of Mercy; Mrs. H. Hatched; Mrs. Mary Markey; Mrs. Nancy M. Lary; Catherine McCormick; Sister Mary Sacred Heart; Mary Whelan; Friend; Miss E. McKenna; Dr. W. Hanson; Andrew McAllister; Theresa L. Stanton; Mrs. Frank McCohen; Rev. E. Means; Rev. Joseph J. Kelly; Miss Helen Troncy; Rev. Henry F. Cullin; Sisters of St. Dominic; Mrs. C. J. Healy; Rev. Paulin Pawlar; Rev. Thomas G. J. Friend; Rev. J. J. Shearhy; Mrs. J. Edwards; Mrs. M. Hoffman; Mrs. H. Von Tesmer; Mary McDonough; Mrs. Dillon Donohoe; Miss A. Grubik; Ida Lavender; Sisters of St. Francis; Rev. Miss Nora T. Ryan; Rev. E. C. Silsby; Sisters of St. Francis; Rev. M. J. Manning; C. Adams; Rev. J. B. Kelly; Margaret C. Larkin; Rev. Thomas Finckle; Mary R. Keeland; Rev. A. J. Rawlinson; Miss Kathryn L. Hartman; Wm. A. Arwin; Rev. D. McLaughlin; Mrs. M. M. Wagner; Mrs. Rose A. Malone; Mrs. M. J. J. Kelly; Mrs. M. Dougherty; Rev. G. J. Breckel; Mrs. Charles Hatira; Mrs. Mary Walsh; Rev. J. A. Enright; M. B. Solani; Rev. J. P. Bolter; Mrs. Mary Mall; Emma M. Gauley; M. L. Solani; Rev. J. P. Bolter; Mrs. J. Sussman; Elizabeth; Miss B. J. Lennon; Miss Pannie Royall; Miss Margaret Kelly; Miss Margaret C. McClain; Mary A. Koss; G. J. Dixon; James P. Rattery; Wm. M. Ryan; Hugh Finckel; Rev. F. Schuller; Ambrose Sloan; Katherine Cunningham; Mrs. John A. Knecht; John E. Ahern; Joseph A. Boettner; Rev. F. Deaney; Mrs. Wyn. Gray, Jr.; Sister M. Cecelia; G. F. S. S. J. E. Hatcher; Mrs. F. J. Cross; M. McLaughlin; Misses and Mrs. M. Dawson; Anna M. Conroy; Mrs. Mary E. Lynch; James J. McSherry; Mrs. James McDonough; Mary E. Marnane; Lillian Kelly; Rev. E. J. Siders; Sister M. Victoria; Sister Agnes Aloyia; Rev. John J. Gildoy; D. J. Sautter; Miss Mary A. Carey; Rev. S. H. Hannon; Helen Neuhoff; Miss Annie A. Donohue; Theresa Studt; Mrs. M. V. Dunnehill; Teresa M. Flynn; Mrs. J. Gaudin; Sister M. Cecelia; Sister M. Cecelia; Mrs. J. Gaudin; Mrs. L. Merkel; E. Jane Shultz; Mrs. T. J. Fields; Mrs. L. Clark; A. Schulz; Frank Hershberger; Mary E. J. Fields; Mrs. A. Brennan; Friend; Miss Nellie Barrett; Margaret Barrett; Estate of Annie A. Kelly; deceased; Mrs. A. Kennedy; Mrs. A. J. Kelly; Rev. H. H. Lotz; Ida and Edith Hoff; John T. Solon; Rev. Thos. P. McLaughlin; Mrs. Catherine McCarty; Mr. and Mrs. Joseph; Julia M. Sullivan; Mrs. D. Donnell; Frank Laxer; Manman; Rev. Joseph A. Burke; Francis H. Weller; Rev. H. P. Smyth; Miss J. J. Charleton; Miss D. Quinn; May Lehman; Sister M. G. L. Victory; Mrs. J. Gaudin; Anna Monahan and Friend; J. A. Malagole; Mrs. E. Quinn; Mrs. J. Prentiss; Miss Susan Danley; Mrs. F. E. Field; Elizabeth Moore; Sisters of Loyola; Mrs. R. St. Anna; Miss Catherine Woods; M. R. Solnik; Katherine O'Meara; L. M. Ryan; Rev. A. J. Dowany; Friend, San Jose, Cal.; Charles H. Weyer; Mrs. Wm. Robinson; Friend; Margaret Brennan; Mrs. E. Hickey; Rev. J. Schuller; D. F. McKean; Rev. Peter J. Kelly; Teresa Myers; Mae Lee; Mrs. McReade; J. S. Winchester; Mrs. Dan McElhannon; Mrs. Wm. A. Abbott.



Colds and Sore Throats at this season

often become serious, particularly if neglected. They are mostly due to a kind of infection and generally get started in the lary and throat.

To guard against these and the more serious pulmonary troubles, nothing is more effective than



Used as a mouth wash—*a teaspoonful in a little water*—DIOXOGEN keeps the mouth and throat free from the disease germs that are always the cause of these disorders.

If you don't know about DIOXOGEN, let us send you a descriptive pamphlet. You will never be without it, if you once try it.



THE OAKLAND CHEMICAL CO.
10 Astor Place New York, N. Y.

Articles for distribution among the poor millions have been received during the month of February from the following: A. Rose; Mrs. M. Krause; Rev. D. F. Carney; Mate B. Walsh; J. A. Rose; Monastery of Precious Blood; Sisters of Ateneum; Miss Agnes G. Kelly; Mrs. C. A. Gachwood, through the Order of Martha; Mrs. Mary's Infirmary; St. John's Rectory; Mrs. M. P. O'Connor; Rev. S. Wollgast; C. F. Schiller; Rev. J. V. Sweeney; Catholic Missions Aid Society; Mrs. George W. Ryan; Rev. J. A. Coulter; F. J. Davaney; Rev. W. J. McNamee; Convent of Good Shepherd; Mrs. J. J. Leland; Mrs. W. Wickens; Julia E. Hays; St. Michael's No. 117, Order of Martha; St. Mary's Rectory; Rev. J. S. Blair; C. S. V.; Friend; E. Louis; Mr. Mrs. Rose; Friend; Mrs. W. A. Car; Wright; Rev. P. X. Schulte; Rev. P. Lavergne; Rev. Rev. G. L. Hammer; Anna M. Blum; Sisters of St. Francis; Friend, Lima, Ohio, through the Order of Martha; Mrs. V. H. Quinn; Mrs. M. Mannan; Rev. B. H. Fuere.

Church Goods Department.
We request the prayers of the members and friends of the Society for the repose of the souls of:
Elizabeth A. Kuller; Elizabeth Heutinger; Sister M. Lavinia; Sister M. of St. Juliana Kelly; James A. Donegan; Hugh F. Gilton; Rt. Rev. Sacer. James J. Dunn, D. D.

When you wish to remember the Society in your will, please use the following form:
"I give and bequeath to The Catholic Church Extension Society of the United States of America, an institution incorporated under the laws of the State of Illinois and whose general offices are at present located in the City of Chicago, the sum ofdollars."

Help us kill the slanderous falsehoods that are being circulated to harm the Catholic Church in the United States, by purchasing at actual cost (10 cents a copy) a quantity of this Special Mexican Number, which we will mail free of charge to the people whose names you may send us. Help spread the Truth with regard to Mexico. Fill in this coupon and send to-day.
Rt. Rev. F. C. Kelley, D.D.,
332 South Michigan Avenue, Chicago, Ill.
Enclosed find \$..... for which please send copies of "The Mexican Number," postage paid, to the list of names attached to this blank.
My name is.....
My address is.....
My town and State is.....
(If you can not give us enough names to cover the amount of copies you desire sent, we have compiled a list and will send them, in your name, where they will do the most good.)

402
420
425/1515

DIAMONDS ON CREDIT

\$50 NO MONEY DOWN

402 \$15 \$25 \$35

Make Her Easter Happy This Year

What could give more happiness to your Wife, Sweetheart or Friends than a genuine Diamond? A noble gift that will last a lifetime. Every Diamond is especially selected, blue white, perfect cut, with which we furnish a guarantee certificate attesting its quality and value. Any Diamond purchased from us can be exchanged at a yearly increased value of 7 1/2% on a larger purchase.

We will send you any Diamond you choose. No Money in Advance. If not satisfactory send it back. If you are perfectly satisfied pay for it on our easy monthly payment plan. 20 per cent down—10 per cent monthly. Only a few cents a day. No interest charged.

Let us send you our beautiful new catalog De Luxe No. 77. Select an appropriate gift for yourself or loved one, pay later at convenient intervals.

L. W. SWEET & CO. Inc., Dept. 77, 2-4 Maiden Lane, New York.

Write to advertisers in this Magazine—mention EXTENSION—it will help you and help us.



UNION TRUST COMPANY

Dearborn and Madison Streets
CHICAGO

A COMMERCIAL BANK
WITH DEPARTMENTS FOR
SAVINGS, TRUSTS
AND
INVESTMENTS

FOR SALE
HIGH-GRADE BONDS
AND MORTGAGES
4% TO 6%

CAPITAL AND SURPLUS
\$3,000,000.00
ESTABLISHED 1899

CALL FOR FREE BOOKLETS
"WILLS AND TRUSTS"

AND IN PREPARATION
"TAXES"
CONTAINING EXPLANATIONS AND INSTRUCTIONS
ON ALL FORMS OF TAXATION

Monthly Income

- of \$ 25.00
- " 50.00
- " 75.00
- " 100.00

CAN be had by investing a surprisingly small amount of money with a great degree of safety in securities that are seasoned and have been paying dividends for years.

WE have a list of high-grade securities, and our statistical department will advise you how to

Increase Your Income

We invite correspondence

Thomas E. Donovan & Co.

Investment Securities

25 Broad Street New York

Better than Bonds are our First Mortgage Farm Loans

We invest our own capital before offering these mortgages to investors. Diversified crops—3 to 1 security. Thirty years' experience. We attend to taxes and all details. All correspondence given the immediate personal attention of our officers.

COVERT ABSTRACT CO., Mortgage Bankers, HOUSTON, MO.

CATHOLIC CHURCH MORTGAGES

FOR SALE IN ANY AMOUNT

We loan our own money to Catholic Churches, Hospitals and Schools, in small or large amounts. We sell these mortgages in any amount and attend to every detail of collection of principal and interest, and remit same to the investor without charge to him. References: Any bank in Des Moines

E. J. CAVANAGH,

Suite 600, Fleming Bldg., Des Moines, Iowa

Investing Your Money in Small Bonds

A LONG line of persons stretched out in the drizzling rain of a Paris night attracted the attention of a group of American visitors, not many years ago.

It was such a crowd as one might see awaiting the purchase of tickets for some unusual event, for example, a new opera.

But, as it was long past midnight, the curiosity of the Americans was aroused and, asking one of the gendarmes the purpose of the vigil, the visitor was informed that these citizens were awaiting the opening of the doors (and the subscription books) on the morrow, when a new national loan was to be offered.

Without discoursing on the patriotism of such a procedure, it may be well to recount some of the reasons why the thrifty French were pursuing this means. To begin with, experience has taught nearly all of the foreign governments and corporations that it is the small saver, in the last analysis, who proves the most dependable and best investor.

The deposits of the great savings banks and other financial institutions of the world represent only the mobilization of vast numbers of small accounts. It is true that savings institutions fulfil a very definite need and that there are some persons of very limited means and uncertain income who seem to be outside the pale of investment. Yet, all things considered, these people are quite few.

There is no better known incentive to thrift than the two features of safety and profit.

And that is where the \$100 bond comes in.

Aside from the convenience, adaptability and stimulating effects of the savings habit, \$100 bonds really make better citizens out of us all. No matter whether these bonds be issued by municipalities, churches, railroads, public utilities or industrials, just as soon as one purchases a "baby bond," as obligations of less than \$500 amount are colloquially termed, there is at once a keener interest in corporate and public matters.

An instance of this comes to mind. Some time ago, in one of the leading States, certain legislation was proposed which was clearly inimical to the reasonable and best interests of a public service corporation. Now, this company had always been fairly managed and its rates were entirely satisfactory to the public. It also paid a fair profit to those who had ventured their capital in the enterprise.

Certain designing politicians saw an opportunity to make political capital out of the company, and commenced a campaign which promised great success for themselves—but harassing results for the public service company. It so happened that, instead of being owned by a few men, the securities of this particular corporation were widely distributed. There was what is termed "diversified ownership"—which signifies that there were a number of investors who had \$100 or more in the company.

Only for a short time was there doubt as to the mode of action to be taken. Then the management went to the investors in the company and laid all of the facts before them.

To the newspapers went some of the shareholders and bondholders. A wave of indignation rose high against those who sought to inflame the public mind without reason. And to the confusion of the politicians, the tide of public opinion turned—and their attacks ceased.

"Baby bonds" and the savings habit are closely linked. There are many banks, trust companies and investment houses of merit who seek to encourage the purchase of small denomination bonds on what is called the serial, or partial payment plan. EXTENSION MAGAZINE has heretofore had occasion to discuss this method of purchasing securities. It is to be commended, as a foundation for a competence and the crystallizing of a genuinely good habit.

On the theory that "a dollar saved is a dollar earned," a number of institutions of the character mentioned have sought to acquaint people with the advantage of saving systematically. They make it an easy matter to purchase, on convenient payments, \$100 bonds. Of course, this plan may be elaborated, but in order to make it perfectly clear and understandable to all who have never taken occasion to become acquainted

You Can Buy

High-grade Bonds of strong Railroad, Gas and Electric or Industrial Corporations, also Municipal and Foreign Government issues. Any of these can be purchased outright or on the small-payment plan. We are the Specialists in

\$100 Bonds

We offer them to investors, after the most careful examination, at prices to yield from 4 to 7 per cent.

At present we recommend the purchase of any or all of the following:

Chicago, Mil. & St. Paul Conv. 4½%.

Am. Tel. & Tel. Cntr. Tr. 5%.

N. Y. Air Brake 1st Mortgage Conv. 6%.

Let us send you a copy of "The American Investor," containing a list of \$100 bonds, and booklets dealing with the subject of investments of any amount from \$5 upwards.

Ask for Investment Booklets "X"

E. F. Combs & Co.

120 Broadway, New York City

THE BANK BEHIND THE BOOK



\$39,000,000

PAID DEPOSITORS

by us in interest since 1890

Illinois Trust & Savings Bank

LA SALLE AND JACKSON STS.

Capital, Surplus and Undivided Profits

\$16,400,000

3% INTEREST ALLOWED ON SAVINGS

Organized 1873

Don't Invest in Anything

UNTIL YOU HAVE READ

"The Reason Why"

"If promoters and brokers have such good propositions with such large money-making possibilities, why do they offer them to the public?"

"Why don't they go to the banks and buy capital?"

"Why don't they put in their own money and make the profits themselves?"

I have just completed the fifth edition of my book entitled "THE REASON WHY," which answers these questions fully and completely. I want investors to read this book before deciding upon an investment. I will send you this valuable book absolutely free, postage prepaid. It can be of further service to you, yet can get together on that later, but this book does not cost you a cent, and incurs any obligation or liability on your part. "THE REASON WHY" also contains much information of an interesting nature that will prove of great value to anyone having funds to invest, whether the amount is large or small. This book is not written in technical stock market language. It is worded in plain, everyday business English that any one can understand.

Send for "The Reason Why" TODAY

Write to E. F. COMBS & CO.

W. M. SHERIDAN,

2188 Security Building, CHICAGO, ILL.



with it, reference in this month's article will be to \$100 bonds and the person who is about to buy his first "baby bond."

Of course, if you have saved up \$100 and simply wish to make a purchase of a single bond, the step is a relatively simple one. You communicate with some firm which is recommended by this Magazine or else by your own commercial banker. Ask them to send you a list of the ten or twenty bonds which they can recommend as being among the best.

Then, after you have received their literature and taken the counsel suggested (either of a good financial editor or some unbiased banker in your own community) you pick out that security which appeals to you most and the bond is forwarded to your bank, either for inspection and approval before payment, or with draft attached for the full amount of the purchase price. Of course, you pay the interest from the date of the last coupon—and this, in turn, is refunded to you when the next coupon falls due. Thus, your funds drag interest precisely from the date your money is invested.

If, on the other hand, you do not possess \$100, and wish to purchase on the serial, or partial payment, plan, you should show even greater care and caution in selecting a firm or bank. For this reason: You must make all of the payments to the institution in question, and until you have paid in full for the securities, they are not delivered to you.

Therefore, extreme caution must be exercised, so that the investor may be positive that he is dealing with persons of the utmost probity and responsibility.

Let us take the case of a person who wishes to purchase \$100 bonds on the instalment plan—for that is another term used. He makes a first payment of \$20, after selecting the bond, and makes regular, systematic monthly payments in units of \$5 or more. On account of the amount of legal detail involved, most of the firms which make a specialty of this class of business prefer to have payments made on a stated day—either the first or the tenth day of the month.

Now, the profit-making part of this transaction comes in through the fact that as you save you invest—and you invest *while* you save. Your money is drawing interest at the coupon rate of the bond. If that happens to be 5 per cent, you are earning at least 1 1/2 per cent more than your money would realize in a bank, under such conditions. As your funds accumulate and your payments are deposited on account of your purchase, the earning power of your capital is accelerated. Thus, instead of requiring you to wait ten months before your first \$100 bond is delivered to you, the interest itself serves to cut down the amount of principal required to be paid to the banker for the bond, and you find yourself the owner of the security in less than the time stated. This is always providing you have kept up your payments in regular, systematic order, as called for by the plan.

Thus it will be perceived that it is much more practical for the small saver and investor to continually make his (or her, for many of both sexes favor this method of accumulation) investments by means of the serial payment method, rather than to wait until sufficient funds have accumulated to make it possible to purchase a bond outright.

Of course, should complete payment be made on an account upon the same date that the interest is due, there is no interest charged on the account. The purchaser receives a check in full for the credit balance accrued upon payments—and it is remarkable with what unerring fidelity interest accumulates.

Frequently, the investor in small bonds finds that it has been quite advantageous to be able to purchase a security at the original price. In the case of a number of issues, the quotations have advanced, and as there always seems to be more or less of a good inquiry for bonds issued in small denominations, it is frequently possible to sell these securities (particularly where they are portions of large issues) to advantage and real profit.

In the past few years a large number of corporations have joined the ranks of the pioneers in the issuance of "small bonds." The United States Government and leading communities are making a specialty of issuing securities in amounts of as low as \$20. When the day comes that this is a general practice, it may be safely said that a new era will have been launched in the movement for greater financial independence and security in the land.

The New Oliver Nine

A TYPEWRITER REVOLUTION

New Machines for Half the Former Price

At the very height of its success, The Oliver Typewriter Company again upsets the typewriter industry. Just as it did in 1895, when it introduced visible writing and forced all others to follow. Now this powerful Company—world-wide in influence—calls a halt to old expensive ways of selling typewriters. It frees buyers of a wasteful burden.

A company strong enough, large enough and brave enough to do a big, startling thing like this, deserves a hearing.

The full facts are set forth in our amazing exposure, entitled "The High Cost of Typewriters—The Reason and The Remedy." One copy will be mailed to you if you send us the coupon below.

philanthropy. Just the new, efficient way of doing business to meet present-day economic changes.

Note this fact carefully: We offer the identical Oliver Nine—the latest model—brand-new, for \$49, the exact one which was \$100 until March 1.

Do not confuse this offer of The Oliver Typewriter Company itself of a brand-new latest model 9 with offers of secondhand or rebuilt machines.

This is the first time in history that a new, standard \$100 typewriter has been offered for \$49. We do not offer a substitute model, cheaper, different or rebuilt.

Read all the secret facts in our document, entitled "The High Cost of Typewriters—The Reason and The Remedy." The coupon below mailed today will bring you one copy.

Let us take the case of a person who wishes to purchase \$100 bonds on the instalment plan—for that is another term used. He makes a first payment of \$20, after selecting the bond, and makes regular, systematic monthly payments in units of \$5 or more. On account of the amount of legal detail involved, most of the firms which make a specialty of this class of business prefer to have payments made on a stated day—either the first or the tenth day of the month.

Now, the profit-making part of this transaction comes in through the fact that as you save you invest—and you invest *while* you save. Your money is drawing interest at the coupon rate of the bond. If that happens to be 5 per cent, you are earning at least 1 1/2 per cent more than your money would realize in a bank, under such conditions. As your funds accumulate and your payments are deposited on account of your purchase, the earning power of your capital is accelerated. Thus, instead of requiring you to wait ten months before your first \$100 bond is delivered to you, the interest itself serves to cut down the amount of principal required to be paid to the banker for the bond, and you find yourself the owner of the security in less than the time stated. This is always providing you have kept up your payments in regular, systematic order, as called for by the plan.

Thus it will be perceived that it is much more practical for the small saver and investor to continually make his (or her, for many of both sexes favor this method of accumulation) investments by means of the serial payment method, rather than to wait until sufficient funds have accumulated to make it possible to purchase a bond outright.

Of course, should complete payment be made on an account upon the same date that the interest is due, there is no interest charged on the account. The purchaser receives a check in full for the credit balance accrued upon payments—and it is remarkable with what unerring fidelity interest accumulates.

Frequently, the investor in small bonds finds that it has been quite advantageous to be able to purchase a security at the original price. In the case of a number of issues, the quotations have advanced, and as there always seems to be more or less of a good inquiry for bonds issued in small denominations, it is frequently possible to sell these securities (particularly where they are portions of large issues) to advantage and real profit.

In the past few years a large number of corporations have joined the ranks of the pioneers in the issuance of "small bonds." The United States Government and leading communities are making a specialty of issuing securities in amounts of as low as \$20. When the day comes that this is a general practice, it may be safely said that a new era will have been launched in the movement for greater financial independence and security in the land.

**Was \$100
Now \$49**

HOW WE DO IT


Henceforth The Oliver Typewriter Company will maintain no expensive sales force of 15,000 salesmen and agents. Henceforth it will pay no high rents in 50 cities. There will be no idle stocks.

You, Mr. User, will deal direct now with the actual manufacturer. No middlemen—no useless toils. We end the waste and give you the savings. You get the \$51 by being your own salesman. And we gain economies for ourselves, too. So it isn't

SAVE \$51

This Oliver Nine is a twenty-year development. It is the finest, costliest, most successful typewriter we ever built. It is yours for 10 cents per day in monthly payments of \$3.00. *Everyone* can own a typewriter now. Will any sane person ever again pay \$100 for a standard typewriter when the Standard Visible Oliver Nine sells for \$49?

Send today for your copy of our book and further details. You'll be surprised.



Over 600,000 Sold

A Safe Investment

First Mortgage Bonds

secured by
Catholic Church Property

Bonds \$500 Each
Due Serially from 1918 to 1926
Interest 5% to 5 1/2%, Payable Semi-annually

Money to Loan
on Catholic Church Property
and Institutions

Write for Our Terms
Thos. McDonald & Co.
226 South LaSalle St., Chicago

1867—Fiftieth Anniversary—1917

THE HIBERNIAN BANK

Established 1867. Southwest Cor. LaSalle and Adams Sts.

*Oldest Savings Bank in Chicago. Half a Century of Success.
More than 50,000 Thrift Depositors. Over
\$14,000,000 Paid Out in Interest.*

SAVINGS DEPARTMENT—Deposits of One Dollar or more received, on which interest is allowed at the rate of 3 per cent per annum, compounded half-yearly.
Open Saturday Nights from 6 to 8 o'clock.
Efficient Service.

TRUST DEPARTMENT—Executes trusts of all kinds.
REAL ESTATE DEPARTMENT—buys and sells real estate on commission; makes loans on improved property; manages estates; collects rents.
REAL ESTATE MORTGAGE BONDS OF The Catholic Bishop of Chicago in amounts of \$500 and upwards for sale.

CAPITAL AND SURPLUS
\$3,000,000.00

THE NATIONAL BANK OF THE REPUBLIC OF CHICAGO

3% Paid on Savings

JOHN A. LYNCH, President
W. T. FENTON, Vice-President
O. H. SWAN, Cashier

THE LATEST MODEL

MAIL TODAY

FREE TRIAL

No money down—no C. C. D. After you read our book you may ask for an Oliver for five days' free trial. Be your own salesman. Save yourself \$51. You decide in the privacy of your own office or home, as you use the Oliver. Then if you want to own an Oliver you may pay at the rate of 10 cents per day.

Mail the coupon now for "The High Cost of Typewriters—The Reason and The Remedy." It tips off the mask. Cut the coupon out now.

The Oliver Typewriter Company
1394 Oliver Typewriter Bldg., Chicago, Ill.

THE OLIVER TYPEWRITER COMPANY
1394 Oliver Typewriter Bldg., Chicago

Do not send a machine until I order it. Mail me your book, "The High Cost of Typewriters—The Reason and The Remedy," your de luxe catalogs and further information.

Name

Street Address

City



Noon Food That Doesn't Dull

Puffed Wheat and Rice are noontime foods which do not tax digestion.

In bowls of milk they are ideal luncheons for business men and schoolboys. They save two dull hours that follow eating hearty foods.

Digestion is easy, because every food cell is exploded. And one ounce of Puffed Wheat is worth ten ounces of some foods, because every atom feeds.

These are whole grains—airy, flaky, toasted—puffed to eight times normal size.

Puffed Wheat and Corn Puffs

Each 15c, Except in Far West

Puffed Grains in milk are the regular luncheon of thousands who have tried them.

They taste like food confections. They supply whole-grain diet in a fascinating form.

Serve with cream and sugar, mix with fruit, or float in bowls of milk. They are thin and crisp and flimsy, with a nut-like taste. Never were cereal foods made more delightful. And never were whole grains so fitted to feed as by Prof. Anderson's process.

Keep all three kinds on hand.



The Quaker Oats Company

Sole Makers

(3152)



Edited by CATHERINE CLEMENT

Salads and Dressings

Salads are made from cooked and raw meats, fish, vegetables, fruits, etc. These may be combined with French, mayonnaise or boiled dressing, or in some cases with cream dressing.

A meat, fish or egg salad served with dressing contains much nourishment. A green salad has a lower food value, but it is wholesome, refreshing and appetizing.

Preparation

Remove bone, skin, fat and gristle from meat and fish. Cut meat, vegetables, etc., into pieces of uniform size.

Lettuce or other greens used should be allowed to soak in cold water some time, washed thoroughly and dried between the folds of a clean cloth; and put on ice for a short time before using. A salad is not a success if not attractive to the eye. All salads look better if served on lettuce leaves. If lettuce is not on hand, parsley, celery tops, nasturtium leaves, etc., make attractive garnish.

People have had a mistaken idea that salads were expensive and indigestible. They can be inexpensive, often proving a means of using leftovers, and when served in the right relation to other food, they need not cause digestive disturbances. If eaten when one has already had plenty of other food, they might cause indigestion.

A clean pair of scissors kept in the kitchen will be very handy for cutting up vegetables, shredding lettuce, etc., for salads.

Tomato Salad

Pour hot water over tomatoes, drain off, remove the skins and chill thoroughly. Tomatoes are very nice mixed with celery or any kind of greens; cress or lettuce are most used; minced or chopped onions give a nice flavor.

Cabbage Salad

One medium-sized cabbage; one good-sized onion; one teaspoon salt; one tablespoon butter; one tablespoon flour; one-half teaspoon each of celery seed, white mustard seed and mustard; one tablespoon sugar; one cup cider vinegar. Chop cabbage fine, add grated onion and the salt, and set aside. Blend together the butter and flour, stir in the sugar and seasonings, then add the vinegar; cook until smooth, and pour hot over the cabbage. Set away to cool and allow the salad to season thoroughly.

Egg and Beet Salad

Cook some eggs hard, slice or chop coarsely; chop the beets, mix with dressing and serve on lettuce leaves. The beets taste better if put in a pickle of sugar, vinegar and water for a few hours.

Waldorf Salad

Chop equal quantities of apple, celery and walnuts; mix quite soft with boiled dressing, to which you have added a little cream. Serve on lettuce leaves.

Potato Salad

Four good-sized potatoes; one cucumber cut in cubes; three hard-cooked eggs; one good-sized onion, grated or chopped; parsley. Wash the potatoes, cook them in boiling, salted water until they are just done, drain and dry over the fire. Remove peeling, cut in cubes and mix all together with boiled dressing.

Junco Salad

One Neufchâtel cheese; one-fourth cup chopped pimientos; one-half cup chopped walnuts; one-third cup dressing. Cream the cheese, add enough boiled dressing to make soft, then nuts and, lastly, pimientos.

Huntington Salad

Finely chop white cabbage; there should be two-thirds cup. Work a cream cheese and add cabbage. When thoroughly blended, make into small balls; arrange on lettuce leaves; pour over a French dressing, sprinkle with paprika, and garnish with radishes cut to represent tulips.

French Dressing

Six tablespoons olive oil; two tablespoons vinegar; one-half teaspoon salt; one-fourth teaspoon mustard; one-fourth teaspoon sugar; one-fourth teaspoon paprika; one-fourth teaspoon pepper. Rub bowl with garlic or onion, put in the seasonings, mix in oil, add vinegar, one drop at a time; if the oil floats, too much vinegar has been used.

Mayonnaise Dressing

One egg yolk; one-half teaspoon salt; one-fourth teaspoon mustard; one-half teaspoon powdered sugar; one-fourth teaspoon paprika; two teaspoons vinegar; three teaspoons lemon juice; one cup olive oil. Mix dry ingredients, add egg yolk and mix well. Add oil, drop by drop, stirring it constantly. When mixture begins to thicken, add a little vinegar to thin it; then add oil a little more rapidly, alternating with the vinegar until both are used.

Boiled Dressing

One-half pint milk; one teaspoon salt; a dash of red pepper; one tablespoon vinegar; one-fourth teaspoon pepper; two tablespoons butter; one tablespoon corn starch; three eggs. Heat the milk, separate eggs, moisten corn starch with a little cold milk, add it to the hot; when thick and smooth, stir in the yolks of eggs, well beaten; cook just a moment; take from fire and pour while hot into the well-beaten whites; add salt, pepper and the vinegar, drop by drop. Put aside to cool.

Sour Cream Dressing

One-half pint sour cream; two tablespoons lemon juice; two tablespoons vinegar; one teaspoon salt; one-fourth teaspoon pepper; one teaspoon mixed mustard; one tablespoon sugar. Beat the cream with an egg-beater until smooth, thick and light. Mix the other ingredients together and gradually add to the cream, beating all the while. This dressing may be modified to suit different vegetables. Having beaten sour cream for a foundation, the seasoning may be anything desired, as, for example, the mustard and lemon may be omitted and the dressing be seasoned highly with any kind of catsup. A sweet cream may be substituted for the sour; it should be quite thick.

Salad Dressing for Fruit

Two tablespoons butter; one-half cup orange juice; one-fourth cup lemon juice; two tablespoons flour; one-half cup sugar. Cream the butter, add the flour, stir in the sugar; then add the fruit juice and cook until the starch in the flour is well cooked. Serve on apples, pears, bananas and nuts, cut in small pieces.

Ever Ready Salad Dressing

Measure and beat up any number of eggs on hand. Add equal measure of mild vinegar; cook over heat, stirring constantly. Bottle and season as used.

Griddle Cakes

Sour Milk Griddle Cakes

Two and one-half cups flour; one-half teaspoon salt; two cups sour milk; one and one-fourth teaspoons soda; one egg. Mix and sift flour, salt and soda; add sour milk and egg well beaten. Drop by spoonfuls on a greased, hot griddle; cook on one side. When puffed full of bubbles and cooked on edges, turn and cook on other side. Serve with maple syrup.

Waffles

One and one-fourth cups flour; one-half teaspoon soda; two eggs; one-fourth teaspoon salt; one cup thick sour milk; three tablespoons melted butter. Sift soda, salt and flour together. Separate yolks and whites; add melted butter just before folding in the stiffly beaten whites.

Potato Pancakes

Four cups grated potato; one cup flour; one teaspoon salt; two eggs; one-half cup milk. Drain the potatoes; after grating, add the eggs, well-beaten, flour, salt and milk. The amount of flour varies; do not have the batter too thick.

Corn Griddle Cakes

Two cups flour; one-half cup cornmeal; one and one-half tablespoons baking powder; one and one-half teaspoons salt; one and one-half cups boiling water; one and one-fourth cups milk; two tablespoons melted butter; one egg; one-third cup sugar. Add meal to boiling water and boil five minutes; turn into bowl, add milk and remaining dry ingredients, mixed and sifted; then the egg, well beaten, and butter.

Rice Griddle Cakes

Two and one-half cups flour; one-half cup cold, cooked rice; one tablespoon baking powder; one-half teaspoon salt; one-fourth cup sugar; one and one-half cups milk; one egg; two tablespoons melted butter. Mix and sift dry ingredients. Work in rice with tips of fingers; add egg, well-beaten, milk and butter. Cook same as other griddle cakes.

Bread Griddle Cakes

One and one-half cups fine stale bread crumbs; one and one-half cups scalded milk; two tablespoons butter; one-half cup flour; one-half teaspoon salt; four teaspoons baking powder; two eggs. Add milk and butter to crumbs and soak until crumbs are soft; add eggs, well beaten, then flour, salt and baking powder, mixed and sifted. Cook same as other griddle cakes.

Buckwheat Griddle Cakes

Be sure to have a good buckwheat flour or the cakes will not be good. Home-made, dry, or compressed yeast may be used. Make a batter of buckwheat flour, yeast (a cake or half a cup), water and salt; stir quite thick with the flour, then set away in a warm place to rise.

In the morning take out one cup of the dough before using; this is to be for the next day's cakes; add water and flour to it and set away to rise.


To the remaining batter add sour or sweet milk, a little soda and more salt. Cook on a hot griddle. Have the batter quite thin.

Raised Graham Griddle Cakes

Mix one pint of milk, scalded and cooked, one cup of whole-wheat flour, one cup of white flour, one-fourth of a cup of liquid yeast. Let it rise over night. In the morning add half a teaspoon of salt, one tablespoon of mcllasses, one salt-pon of soda. If too thick, add a little warm water.

Fried Flour Muffins

One egg; one-half cup sugar; three-fourths cup milk; one teaspoon baking powder; one salt-pon salt; flour enough to make a stiff batter. Mix salt and baking powder with two cups of flour. Beat the egg very light; add the sugar, and beat again. Add the milk, then the flour, with enough more, if needed, to make a stiff batter. Drop from a spoon into hot fat.



Saves half the Eggs

Use fewer eggs in baking by using Royal Baking Powder

In many recipes requiring several eggs, excellent results may be obtained and considerable saving in cost realized by reducing the number of eggs or leaving them out altogether and using an additional quantity of Royal Baking Powder, about a teaspoon, in place of each egg omitted. The following recipe is given as a practical illustration:

Sponge Cake

1 cup sugar	1 cup flour
1/2 cup water	1 teaspoon salt
3 eggs	1/2 cup cold water
2 teaspoons Royal Baking Powder	1 teaspoon flavoring

The old method called for 6 eggs and no baking powder

DIRECTIONS: Boil sugar and water until it spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sift together three times, the flour, salt and baking powder; beat yolks of eggs until thick. Then add flour mixture and egg yolks alternately to white mixture. Add 1/2 cup cold water and flavoring. Mix lightly and bake in moderate oven about one hour.

Booklet of recipes which economize in eggs and other expensive ingredients mailed free

Address Royal Baking Powder Co., 153 William Street, New York

THE brand "CLIMAX" on a Furnace, Stove or Range, "Carnegie" on Steel, "Goodrich" or "Goodyear" on Rubber — means something specific.

We knew that we couldn't make all the Furnaces, Stoves and Ranges in the United States, so we thought we would content ourselves making the best ones.



1800 Agencies

in nearly every important commercial center of the United States.

SUPPLY DEPOTS

Des Moines, Iowa	Dayton, Ohio
Pensacola, Fla.	Cleveland, Ohio
Birmingham, Ala.	Youngstown, Ohio
Decatur, Ill.	Pittsburgh, Pa.
St. Wayne, Ind.	Atlanta, Ga.
Louisville, Ky.	Nashville, Tenn.
Lexington, Ky.	Chattanooga, Tenn.

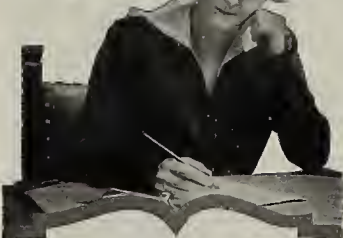
Address all communications to the Home Office and Factory at AKRON, OHIO.

The Taplin-Rice-Clerkin Co.

Send for Catalog



What Shall I Do



to Make Money, to maintain my family in comfort? How can I earn the money so necessary to their welfare and happiness?

This is a question thousands of women ask themselves every day. They have a vital need for more money, to improve their own families. Many of them have been helped in this problem and now have money to spend and a permanent source of income by becoming the representative and selling our

World's Star Hosiery and Knitwear Underwear

to their friends and neighbors. As we have shown them, we can show you a fine, independent way to have more money to spend.

We Have Helped More Than 12,000 They are now enjoying large and prosperous businesses with constantly increasing sales. With our help their incomes are growing larger every day. You can do the same as they have done.

Write today! We will send you our beautiful illustrated circular showing how easy it is to become a World's Star Hosiery, Knitwear, and Underwear Territory. Prompt deliveries.

We have been in business for twenty-two years.



Dept. 554, Bay 627, Mich.

Novel Bowl of Cut Glass Design

By H. KAUFMAN

THIS dainty and attractive bowl is used for serving light refreshments, dainty cakes, crackers or sandwiches; or it may be placed on a reflector in the center of the table and filled with small fruits or artificial flowers.

Use three balls, size 30, mercerized crochet cotton.

To start, ch 7, join into a circle, ch 3.

First row: * 1 d e, ch 2, repeat * for 15 d e, ch 2, join.

Second row: 1 s c, ch 3, 1 s c, over each ch.

Third row: ch 8, * 1 s c into d c of first row, ch 5, repeat * join to 4th st of the 8 ch sts at start of row.

Fourth row: 7 s c over each loop.

Fifth row: 1 s c into each st of previous row.

Sixth row: repeat fifth row.

Seventh row: ch 9, skip 6 sts, 1 s c, repeat.

Eighth row: 6 s c, ch 5, 6 s c, over each loop.

Ninth row: 6 sl st, * 1 s c into p, ch 9, repeat *.

Tenth row: 3 s c, ch 7, skip 3 sts, repeat.

Eleventh row: ch 3, 1 d c over loop, ch 3, 3 d c, ch 2, 3 d c, all over next loop, forming a fan.

Twelfth row: * ch 3, 1 d c over d c, ch 3, fan over fan, repeat *.

Thirteenth row: * ch 3, 3 d c over d c, ch 3, fan over fan, repeat * (for this and the following rows, 4 d c, ch 3, 4 d c form a fan).

Fourteenth row: * ch 2, 1 d c over center d c, ch 2, 4 d c into 4 d c of fan, fan over ch of fan, 4 d c into remaining 4 d c of fan, repeat *.

Fifteenth row: * ch 2, 4 d c into first 4 d c of large fan, ch 3, fan over fan, ch 3, 4 d c into last 4 d c, repeat *.

Sixteenth row: 1 sl st, ch 3, 1 d c into last d c, 2 d c over 2 ch sts, 2 d c into next 2 d c, * ch 5, fan over fan, ch 5, 6 d c, repeat *.

Seventeenth row: * skip first d c, 4 d c, ch 7, fan over fan, ch 7, repeat *.

Eighteenth row: * ch 5, 2 d c, ch 5, 4 d c, into d c, fan over fan, 4 d c, repeat *.

Nineteenth row: * ch 5, 4 d c, ch 3, fan over fan, ch 3, 4 d c, repeat *.

Twentieth row: * ch 4, 5 d c, ch 4, fan over fan, ch 4, 5 d c, repeat * for next two rows.

Twenty-first row: * ch 4, 3 d c, ch 7, fan over fan, ch 7, 3 d c, repeat *.

Twenty-second row: * ch 5, 3 d c, ch 6, 4 d c, fan over fan, 4 d c, ch 6, 3 d c, repeat *.

Twenty-third row: * ch 5, 1 s c over ch, ch 5, 1 d c, into center d c, ch 5, 4 d c, ch 3, fan over fan, ch 3, 4 d c, ch 5, 1 d c, repeat *.

Twenty-fourth row: * ch 7, 1 s c over loop, ch 5, 1 s c, over next loop, ch 7, 5 d c, ch 3, fan over fan, ch 3, 5 d c, repeat *.

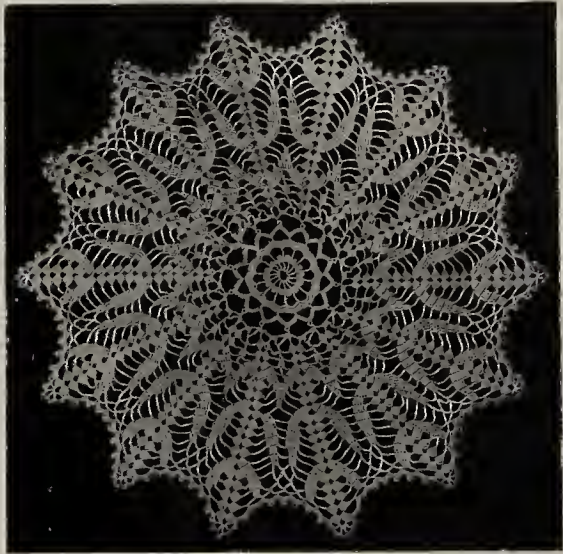
Twenty-fifth row: * ch 5, 1 s c, over loop, repeat * for 4 loops, 3 d c, ch 7, fan over fan, ch 7, 3 d c, repeat *.

Twenty-sixth row: ch 5, 1 s c over loop, repeat for 4 loops, * ch 7, fan over fan, ch 7, 1 s c, ch 5, 1 s c, repeat for 5 loops, repeat *.

Twenty-seventh row: * ch 5, 1 s c, over loop, repeat * for 4 loops, 3 d c, ch 7, fan over fan, ch 7, 3 d c, repeat *.

Twenty-eighth row: ch 5, 1 s c over loop, repeat for 4 loops, * ch 7, fan over fan, ch 7, 1 s c, ch 5, 1 s c, repeat for 5 loops, repeat *.

Twenty-ninth row: 3 s c, 1 p, 3 s c, over each 5 ch



A NOVEL SUGGESTION FOR THE CROCHET WORKER.

sts, 5 s c, 1 p, 5 s c over 7 ch sts, * 1 d c, 1 p, repeat * for 5 d c into center of fan.

For stiffening, boil one cup of granulated sugar and one-fourth cup of water together. Dampen the crocheted, then dip it into the sugar, form over glass or china bowl. Stiffen it in the morning and every few hours, draw the scallops into place, leave stand for twenty-four hours.

Dainty Luncheon Set

Dainty yet inexpensive is the set of cretonne centerpiece with two or three sizes of doilies, finished with a simple crocheted edge.

The set can be made of one and one-fourth yards of small flowered cretonne, having any color desired for the predominating shade, matching this with size 5 Perle, mercerized crochet cotton for the edge.

Cut the centerpiece 22 inches across, turn a narrow hem, and over this make one row of s c, close together, completely covering the edge.

Second row: * 1 s c, 5 ch sts, skip 4 sts, repeat *, for this row.

Third row: * 5 ch sts, 1 s c, into the center st, of first loop of previous row, 7 ch sts, catch back into the fourth st, forming a p, 3 ch sts, 1 s c, into center st of next loop, repeat *.

For the next row, have p loop over plain loop, repeat for as many rows as desired.

For the tumbler doily, 4 1/2 inches across, 3 rows of crocheted are sufficient.

For the small plate doily, 7 1/2 inches across, 5 rows of crocheted.

For the plate doily, 10 inches across, 5 or 7 rows and the same or wider for the centerpiece.



MADE INTO A BOWL.

COMPLETE CROCHET LIBRARY



1354 STANDARD ORIGINAL DESIGNS

ILLUSTRATED WITH INSTRUCTIONS For Beginner or Expert.

- | | |
|--|------|
| Number. | Each |
| 1—Old and New Designs..... | 25c |
| 2—Old and New Designs..... | 25c |
| 3—Buttons..... | 25c |
| 4—Ties and Braces..... | 25c |
| 5—Old Novelties..... | 25c |
| 6—Crocheted Waives, etc..... | 25c |
| 7—Cross-Silks, 21 cols..... | 25c |
| 8—Old and New Designs..... | 25c |
| 9—Yokes, Scarf Centers..... | 15c |
| 10—Hangers..... | 25c |
| 11—Ties, Waives, etc..... | 12c |
| 12—Patchwork Quilts, etc..... | 25c |
| 13—Towels, Silks, Shirts..... | 12c |
| 14—Collars and Yokes..... | 12c |
| A. Complete Set of 14, worth \$3.25, for \$2.00. | |

Book No. 8 28c Postpaid.

ONE OF THE LARGEST FANCY WORK SUPPLY HOUSES IN AMERICA

Our generous wholesale prices, as well as the beauty and distinction of our varied stock of materials are sought for us the patronage of many of the leading convents in the United States. Our reputation for business integrity is one of many years' standing. Names of patrons and full references as to our excellent service furnished on application.

Fancy Work Department under supervision of Miss Sophie T. LaCroix, recognized from Cosset to Cosset as leading authority on crochet instruction.

We guarantee to give entire satisfaction on all materials or refund your money.

Large stock of imported Art Linens on hand; Plain Satin Damask; Embroidery Linens; Handkerchiefs; Towels; Napkins; Crash; Scrims; Hardanger; Cluny Canvas; Cottons; Silks; Yellow Chiffon; Capes; Scarfs; Fringes; Corals; Braces; Shaittes; Needles; Beads; etc.

Wholesale Prices Given to Convents.

ST. LOUIS FANCY WORK COMPANY

Block 8M ST. LOUIS, MO.

BECOME A NURSE

WE have trained thousands of women in their own homes to earn \$10 to \$25 a week as nurses. Send for *How I Became a Nurse*—248 pages with actual experiences. 48 illustrated lesson pages free.

SIXTEENTH YEAR.

The Chautauque School of Nursing

563 Main St., Jamestown, N.Y.



LEPAGE'S CHINA CEMENT

STANDS HOT AND COLD WATER 10°

Attractive Spring Styles



- No. **ORDER PATTERNS BY NUMBER**
- 8271 Ladies' Waist. Sizes 35 to 42 inches bust measure. Just the thing for shopping or business wear. Smart but simple lines.
 - 8237 Children's Rompers. Sizes 2, 4 and 6 years. Easily made; smocking attractive; neck may be finished with round collar or in square cut.
 - 8263 Ladies' Dress. Sizes 35 and 40 inches bust measure. Smart and serviceable; in one piece from shoulder-line to hem.
 - 8230 Boys' Rompers. Sizes 2, 4 and 6 years. Romper section stitched to lower edge of yoke; straps applied to yoke and back section gathered to belt.
 - 7832 Ladies' Waist. Sizes 35 to 44 inches bust measure. Shoulder fronts gathered. In back at waist-line fullness gathered under stay belt.

- No. **ORDER PATTERNS BY NUMBER**
- 8269 Ladies' Dress. Sizes 35 to 42 inches bust measure. Front section gathered to back, which extends beyond shoulder in yoke effect. Long waist stitched at hip-line to five-piece skirt.
 - 8236 Boys' Suit. Sizes 6 to 14 years. Mannish lines. Coat plaited in at waist-line in back. Knicker-borders full.
 - 8245 Ladies' Skirt. Sizes 24 to 32 inches waist measure. Side sections formed by two box-plaits; front one held down by extension of yoke.
 - 8232 Girls' Dress. Sizes 6 to 14 years. Fronts gathered at shoulders and underneath pockets. Dress fastens down center.
 - 7821 Ladies' Dress. Sizes 34 to 42 inches bust measure. Separate guimpe of different material. Skirt in three gores, with upper edges gathered to yoke.

(Price of any of the above patterns, 10 cents each.)

Be Curious! Send postcard TO-DAY for your free HAMILTON catalog.

No. 861—Black No. 451—“Eip” No. 875—Strip and White Check No. 400—Chinchilla ed Beach Cloth Suit...\$9.75 Coat...\$5.00 Suit...\$9.75

Our beautiful FREE Catalog shows many other equally good

Spring and Summer Styles
Direct from Fifth Avenue
at Wholesale Prices

plus a small amount to cover the cost of handling single sales.

EVERY illustration is a photograph taken from life, showing the same *exclusive styles, moderately priced*, that we sell to critical New York women in our salerooms at 337 Fifth Avenue.

BUY direct from the Manufacturer; you get the same styles, Workmanship and Fabrics as elsewhere in exclusive Fifth Ave. stores, but you save at least \$5.

Our beautiful new Catalog is yours for the asking. Send for it TO-DAY.

SUITS—WAISTS—COATS—DRESSES—SKIRTS
Conservative as well as novel styles for all ages.
Satisfaction guaranteed or money refunded.
We prepay all express or mail charges.

No. 653—Silk No. 651—Cotton Washable Sport Dress, \$6.75

No. 691—Washable Linene Dress...\$4.25

THE HAMILTON GARMENT CO.
Manufacturers of Coats, Suits & Dresses

Send Postcard for Free Catalog TO-DAY to
Mail Order Dept. N4, 134-140 West 26th St., N. Y.

When an advertisement herein strikes you favorably, write and mention EXTENSION.

Have You Ever Seen a Priest's Very Soul Laid Bare?

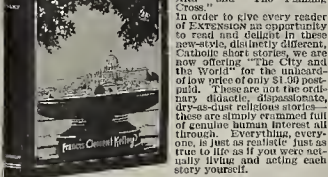
It isn't just accidental that many of the best stories written deal with the seamy side of life. Maybe it's because we understand them better—because they so clearly mirror troubles of our own—that stories of that kind impress us most. Surely, if measured by such a standard, a priest's life, of all lives, ought to be about the most interesting from the story standpoint. How, then, was anyone to dream that here, in the very innermost recesses of a priest's emotions in the routine here-and-there of a famous missionary's life, lay the perfect setting for a wonderful story and the background for an inspiring lesson. It's an entirely different kind of religious story—simple, straightforward, intensely human. And, mind you, it's only one of a hundred fascinating, all-absorbing short stories that Extension Magazine readers now can secure in a beautifully illustrated, cloth-bound volume, entitled

"The City and the World"

By the Rt. Reverend Francis Clement Kelley, D.D.,
President of the Catholic Church
Extension Society.

No doubt you are already well acquainted with Monsignor Kelley through his contributions to EXTENSION MAGAZINE. But perhaps you have thought of him as an editorial writer only. If so, you have a real surprise in store for you when you read "The City and the World." You'll find that Monsignor Kelley's short stories are remarkably interesting and entertaining, too. You're sure to enjoy reading every single one of the entire fifteen in the volume, which contains the remarkable story "The Resurrection of Alita" and "The Flaming Cross."

In order to give every reader of Extension an opportunity to read a delight in these new-style, distinctly different, Catholic short stories, we are now offering "The City and the World" for the unheard-of low price of only \$1.00 postpaid. These are not the ordinary, faded, commonplace, dry-as-dust religious stories that are so commonly crammed full of commonplace human interest all through. Everything, everything, is just as realistic, just as true to life as if you were actually living and acting each story yourself.



\$1.00 Order To-Day! \$1.00

EXTENSION PRESS 330 Brooks Bldg., Chicago

IS AMERICA FACING DESTRUCTION?

YES If the young men of the present and future are to lose the stability of their Fathers and give up their Ideals for the fads and follies of the hour.

YES If these future citizens are going to lose their grasp on the spiritual, and center their hearts on the sensual.

YES If some one who knows does not point out clearly the dangers that threaten them.

YOU have often wanted to read them the lesson, but YOU have, perhaps, been denied the power or the opportunity; but you would like to find THE SOME ONE who can do it.

It has been done. Buy and read LETTERS TO JACK, by Monsignor Francis C. Kelley, Editor of Extension Magazine. It is the book for young men that puts your ideas as you often wanted to put them. It speaks your words. Father, Employer, Guardian, Mother, Sister, Teacher.

If you find that LETTERS TO JACK does not come up to expectations, change it back into the dollar you paid for it. ONE DOLLAR, postage paid. Address:

ORDER BLANK

EXTENSION PRESS, 223 W. Jackson Blvd., Chicago.

Send me One Copy of LETTERS TO JACK, postpaid.

Enclosed find _____ for One Dollar.

Name _____

Address _____



Steel yourself against irony!

There are Roaming Catholics and Roman Catholics.

Hang up the snow-shovel, and take down the fly-swatter!

Man is dust. No wonder, then, that too much liquor makes his name "Mud."

The first of April (All Fools' Day) is the most popular name-day in all the calendar.

"Distance lends enchantment." It gives excuse for a "joy-ride."

Easter birds of a feather flock to the Communion rail together—on Trinity Sunday.

The best you can say about a great many doctors is: *They are practicing.*

When the prodigal son returns home, the father nearly always feels like killing the bloated calf.

The greatest queens that the world has ever seen have reigned in calico wrappers.

Buchre parties give our young people a good chance to hold hands.

A great many landlords will never have more than a sky-scraping acquaintance with the angels.

At a masquerade ball a person doesn't know when he or she is talking to the devil or one of his emissaries.

The fine turnout on the occasion of the General Communion of a Catholic society is frequently only twenty-five cents *fine* (for nonattendance).

There are people in this "land of the free" (and home of the deprived) to whom Free Love seems perfectly reasonable; whereas Free Will is, to them, a proposition preposterous.

When wives begin to scold their men
The "barkeep" starts to grin,
And straightaway hires extra help
To rake the shakels in.

In spring even an old man's fancy sometimes tightly turns to poetry (is it?):
I miss her smile.

The morning dawns, and still it is not day,
The golden sun doth lack its vital ray,
I miss her smile.

If we were always half as careful to excuse the faults of others as we are to excuse our own in the confessional, we would have considerably less to confess.

The charity which you do during your lifetime is done out of your own means. That which you propose to do in your last will and testament will really be done at the expense of your heirs. "Do it now!" Else it may never be done. "Where there's a will there's a way"—to break it, you know.

More men would probably shave themselves, if there wasn't a lady manicurist at the barber shop.

The "stubborn bull-head" of to-day may be held up as a model of stick-to-it-iveness and perseverance to-morrow.

Sunday is called the Lord's Day, but a "look-in" of about twenty minutes is all that He gets from a great many.

"Even the hairs of a man's head are numbered."—"They must have hung the 'Twenty-three sign' on mine," quoth the baldhead.

The inefficiency of the average "efficiency expert" makes it plain to me why the emphasis is on the second syllable (fish) of their title.



Pluckhorns: Christ's Entry Into Jerusalem. Plate size, 11 1/2 x 15

Artotypes of Famous Masterpieces

The Artotypes listed below are reproductions of some of the most famous paintings of the old masters. They are carefully and clearly printed on heavy plate paper in sepia tone. All Artotypes have tint and plate line—and titles printed under each subject. Paper size of all pictures, 2 1/2 x 2 1/2 inches.

Price, postpaid, 75c each; 3 for \$2.00 Colored, \$1.50 each

Plate Size	Artist	Title
38	Mater Dolorosa	Carlo Dolci
31 1/2	Last Supper	Leonardo da Vinci
12 1/2	Madonna	Bouhours
32 1/2	Christ's Entry Into Jerusalem	Bouhours
38 1/2	Sacred Heart of Mary	Pluckhorns
38 1/2	Sacred Heart of Mary	Voelkel
48	Ecce Homo	Voelkel
61 1/2	Madonna della Sedia	Goldo Renai
42 1/2	Saint Anthony of Padua	Raphael
37 1/2	The Good Shepherd	Murillo
35 1/2	St. Rita	Pluckhorns
2 1/2	He Is Alive	1. Knauz, Ceresiolo
26	Holy Family	1. Knauz, Ceresiolo
37 1/2	Holy Nick	1. Knauz, Ceresiolo
37 1/2	Easter Morn.	1. Knauz, Ceresiolo
37 1/2	Agnes Dei	1. Knauz, Ceresiolo

By ordering from this advertisement you have the opportunity of securing high-grade Artotypes for the prices usually paid for cheap prints.

Order and be convinced

EXTENSION PRESS, 130 Brooks Bldg., Chicago

SOCIALISM: The Nation of Fatherless Children

By DAVID GOLDSTEIN and MARTHA MOORE AVERY
Special 60c, Net

This book of 382 pages is filled with data and arguments in proof that the Socialist movement is grounded upon principles which are a menace to the Family, the State and the Church.

This edition bears the imprimatur of His Eminence, Cardinal William O'Connell, who has said it is the most practical book on the subject.

Socialism: The Nation of Fatherless Children is used as a text-book in seminars and colleges. It is quoted by authors, editors and speakers all over the English-speaking world.

AMERICA: "It will be denounced through all the gamut of abuse by those whom it exposes... but it will not be refuted. It ought to be—not one, but many copies—in every library to which the wage-earner has access."

THE COMMON CAUSE: "It is scientific; it is popular. Socialism is regarded as a philosophy of life—the point most vulnerable."

Tony Steadman is being commended on the lecture platform by hundreds who owe their inspiration and information to this book.

The new amplified edition should be in every library.

THEODORE ROOSEVELT—"The Guelphs": "To those who have got the time to hunt up all the original authorities, I would commend a book called Socialism: The Nation of Fatherless Children. The chapters on Free Love, Homeless Children, and Socialist Leaders are especially worth reading by anyone who is for the moment obsessed by the statements of certain Socialist leaders to the effect that advanced Socialism does not contemplate an attack upon marriage and the family."

SAMUEL COMPTON, President American Federation of Labor: "I have found your book a ready reference to the many hostile utterances and action of pretended friends."

EXTENSION PRESS
376 Brooks Building CHICAGO

NOTHING DOWN

10 Days' FREE Trial Take Your Choice



\$5.45

If you would like to have this latest improved Vacuum Sweeper or one of these handsome Congoleum Rugs in your home, just fill out the proper coupon below and we will send it to you *without a cent of money in advance*. This wonderful offer is open to any responsible person.

If you choose one of these fine Congoleum Rugs, pick out the size you want and use the coupon on the right-hand side. When you receive the Rug, put it on your floor and use it, just as if you had paid for it, for 10 days—have your friends see it. Price rugs similar to it in retail stores and if at the end of 10 days' free trial you decide it is a real bargain—if you would not part with it for much more than we ask, then send us only \$1.00 at the end of 10 days and \$1.00 each month thereafter until you have paid our rock-bottom bargain price.

Congoleum Rug, size 6 ft. x 9 ft. only \$ 3.90
 Congoleum Rug, size 9 ft. x 10 ft. 6 in. only 10.00
 Congoleum Rug, size 9 ft. x 12 ft. only 11.00

OR, if you prefer to have the Vacuum Sweeper, use the coupon on the left-hand side. When you receive this beautiful sweeper, use it on your rugs and floors for 10 days just as if you had paid for it. See for yourself how much more dust and dirt it takes up than the old-fashioned kind. If at the end of 10 days' free trial you decide this is a real bargain—if you decide it is one of the greatest labor-savers ever brought into your home and that you would not part with it for much more than we ask—then send us \$1.00 at the end of the 10 days' free trial and \$1.00 each month until you have paid our extraordinary low bargain price of only \$5.45.

PERHAPS you would like to take advantage of both these bargain offers and have both a Congoleum Rug and Vacuum Sweeper on our Liberal Free Trial Plan. If so, then fill out both coupons and mail them in to us. No waiting—no delay. Goods will be shipped immediately.



We Take Goods Back If You Are Not Pleased

Send No Money—Just The Coupon

Description of Vacuum Sweeper No. 42662.

This Vacuum Sweeper is both a Sweeper and Vacuum Cleaner. It operates easily by pushing like a carpet sweeper. In addition to a 6-inch, screw, steel-bristle carpet brush, it has three full-size 10-inch bellows and good-size vacuum dust receptacle. It picks up dirt and dust of all kinds. Has foot lever for adjusting brush or to reverse, so only vacuum cleaner is working. No mopping required. Has hinged nozzle. Gets under furniture easily. Comes in beautiful mahogany finish, polished and prettily striped. Metal parts heavily nickel-plated.

Price Only \$5.45

Our Liberal Easy Payment Plan enables you to have either one of these beautiful Congoleum Rugs or this splendid labor-saving Vacuum Sweeper for your home, or both, without feeling the cost.

You take absolutely no risk in sending for either or both of these articles—we are an old established firm, having been in business since 1888. You do not have to send a cent of money with the order. You see and try the goods in your own home before you pay a cent, and if you are not satisfied, if you don't want to keep the goods, just send them back at our expense. Could you ask for a more liberal offer or an easier payment plan?

Fill out and send in either one or both of the coupons TO-DAY.

CROFTS & REED CO., Dept. Chicago, Ill.

Description of Congoleum Rugs

Congoleum Rugs are the newest creations on the market in a sanitary linoleum floor covering. The colorings and designs are beautiful. They are waterproof and to keep them perfectly clean you merely mop them up with a damp cloth. They cling to the floor and lie perfectly flat without fastenings of any kind. The wearing qualities make them ideal for kitchens and bathrooms. On the porch they are sun-proof and storm-proof. If a low-priced rug is desired for Sitting Room, Dining Room, Hall or Bedroom, Congoleum Rugs will add greatly to the beauty of the rooms and satisfy you in every way. Furnished in the following three sizes. Please order by number.

Rug No.	Size	Price
140126	6 ft. x 9 ft.	..... \$ 3.90
140127	9 ft. x 10 ft. 6 in.	..... 10.00
140128	9 ft. x 12 ft.	..... 11.00

USE THIS COUPON FOR VACUUM SWEEPER

CROFTS & REED CO.,
 Installment Dept. A-56, Chicago.

You may send me Combination Vacuum Sweeper No. 42662. I agree to pay the freight charges, and if I decide to keep it, will send you \$1.00 at the end of 10 days and \$1.00 each month until I have paid the introductory price of \$5.45. It is understood that the title of this Vacuum Sweeper shall remain in the name of Crofts & Reed Co. until the bill is paid. Should I fail to keep the terms of this agreement, I will return the Vacuum Sweeper to you on demand.

NAME

TOWN..... STATE.....

STREET NUMBER OR R. F. D.

OCCUPATION

(Married Women Give Husband's Occupation)

USE THIS COUPON FOR CONGOLEUM RUG

CROFTS & REED CO.,
 Installment Dept. A56, Chicago, Ill.

You may send me Congoleum Rug No. Size I agree to pay the freight charges, and if I decide to keep it, will send you \$1.00 at the end of 10-day trial and \$1.00 each month thereafter until I have paid your advertised bargain price of only \$..... It is understood that the title to the rug shall remain in the name of Crofts & Reed Co. until bill is fully paid.

NAME

TOWN..... STATE.....

STREET No. OR R. F. D.

OCCUPATION

(Married Women Give Husband's Occupation)

All

Scrubbing

Quick
Thorough
Hygienic



*Old Dutch
Makes Me Hum*

Tiling
Linoleum
Oilcloth
Wood